

Action Agency Calls For New Sunday Laws

The Christian Action Commission, Mississippi Baptist Convention, in a recent meeting, called upon the State Legislature. "in the interest of public welfare, to set aside Sunday as a day of rest, relaxation and family togetherness," according to Dr. Charles Myers, Commission Chairman and Pastor of Alta Woods Baptist Church, Jackson.

The statement approved by the Commission suggested further guidelines for acceptable legislation to be:

1. Provide an exception or exemption for those whose religious convictions compel them to observe a day other than Sunday as a day of rest.
2. Protect the rights of workers whose conscience is offended by their being required to labor on Sunday—that is, by statute forbid such workers from being penalized because of their refusal to work or desire not to work on Sunday.
3. Set state-wide regulations on hours of business and recreation and set discretionary limits on what is permitted or prohibited on Sunday in the way of business sales regulations or in recreational pursuits.

Dr. J. Clark Hensley, Executive Director of the Christian Action Commission, stated: "We are not asking

for a weaker code but rather that the legislature adopt a stronger one in that they take out the obsolete features of the old code. We are opting for Sunday as a day of rest since it has been more uniformly accepted. While we would call upon our Baptist people to observe Sunday as a day of worship, we do not feel it is within the province of the State to do so. We believe citizens should have the protection of a possible day of rest and should not be forced to work more than six days out of seven. We also feel that those whose religious convictions and practices suggest another day of worship rather than Sunday should have protection so to do. We feel that one should not be penalized in his employment because he does not desire to work on a certain day because of conscience. We believe the law should spell out what is

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COOPERATIVE GIFTS SHOW INCREASE OF 11.3 PER CENT THUS FAR IN 1972

Mississippi Baptist Cooperative Program receipts for the first nine months of this year, through September, totaled \$3,522,607, according to Dr. W. Douglas Hudgins, Jackson, Executive Secretary-Treasurer of the Mississippi Baptist Convention Board.

This is a gain of \$358,844 or 11.3 percent over the \$3,163,763 given the same period of 1971, Dr. Hudgins added.

Receipts for September totaled \$409,528, an increase of \$65,182 or 18.6 percent over the \$345,346 given in September of last year.

State Library Workshop To Be Conducted Nov. 3-4

The first statewide Workshop to be conducted by the newly organized Mississippi Baptist Church Library Organization will be held at the First Baptist Church in Louisville and at Lake Tiak O'Khata near Louisville Nov. 3-4, according to Mrs. A. M. Jordan, Jackson, president.

The workshop will begin at 3:00 p. m. on Friday at the church with a smorgasbord banquet to be held at the lake at 6:00 o'clock with Rev. Wayne Todd, director of the Church Library Service for the Baptist Sunday School Board, Nashville, Tenn., as the principal speaker.

Mr. Todd is well-known in Mississippi, having formerly been a pastor in the state before going to his present position.

Friday night's program will be concluded with a conference period at the church from 8:00 - 10:00 o'clock.

Saturday morning's session will begin at 8:30 o'clock with adjournment set following luncheon at the host church.

The program will include a business meeting, panel by workshop faculty, devotional and conference periods.

Other faculty members will include Mrs. O. M. Jones, former manager of Baptist Book Store, Jackson; Edgar L. Savage, Jr., president of the Texas State Church Library Convention; Miss Adeline DeWitt, audio-visuals selection specialist; Glynn Hill and Miss Frances Lee, all three of the Church Library Service, Nashville.

The organization was set up at the regular fall meeting of the Hinds-Madison Church Library Organization in November of 1971.

Housing for the workshop will be available in cabins at Lake Tiak O'Khata and two motels in Louisville, the Village Inn and Louisville Motel.

SBC Ends Fiscal Year, Nearly Reaches Its Total Budget

NASHVILLE (BP)—The Southern Baptist Convention ended a nine-month fiscal year with Cooperative Program unified budget receipts almost reaching the denomination's \$23.7 million budget goal.

When the books closed on the nine month fiscal year on September 30, Cooperative Program receipts totalled \$23,556,326.

It was an increase of \$1,216,822 or 5.45 per cent over giving for the same period during the previous year, but was \$211,686 short of the total budget goal.

Porter W. Routh, executive secretary-treasurer of the SBC Executive Committee which receives and distributes the funds, said the 5.45 per cent increase "brings real encouragement" to the entire denomination.

"We were able to forward a small balance due on the 1970 capital funds, the full \$1,050,000 in 1971 capital funds, and all but \$211,687 due on the 1972 short fiscal year capital funds," Routh said.

The 1972 budget goal for the nine month period included \$21.8 million in

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The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Published Since 1877

JACKSON, MISSISSIPPI, THURSDAY, OCTOBER 12, 1972

OCT 19 1972

MISSISSIPPI BAPTIST CONVENTION

October Is Cooperative Program Month In The SBC

BJC Elects Officers, Takes Other Action

WASHINGTON (BP)—The Baptist Joint Committee on Public Affairs in semi-annual session here elected a new chairman, re-arranged staff titles, and discussed current issues on church-state relations.

This was also the first regular meeting of the Baptist Joint Committee with its new executive director, James E. Wood Jr., formerly on the faculty of Baylor University, Waco, Texas.

Alton L. Wheeler, general secretary of the Seventh Day Baptist General Conference, Plainfield, N. J., was named the chairman of the Baptist Joint Committee. He succeeds Warren E. Wood, general secretary of the Baptist General Conference, who has served as chairman the past two years.

Two of the executive staff members of the Baptist Joint Committee were given new titles and equal status.

John W. Baker was named associate director in charge of research services, and W. Barry Garrett was named associate director in charge of information services.

Baker, since the retirement of C. Emanuel Carlson, served as acting executive director until Wood assumed his new duties on September 1. Among the items discussed by the Baptist Joint Committee was the question of tax credit for parents paying tuition in private schools. The House Ways and Means Committee was scheduled to consider this question on Tuesday morning while the Baptist Joint Committee was in session.

On Monday evening, the Baptist Joint Committee passed a special resolution opposing tax credit legislation that would give aid to church-related or other non-public schools. The next morning, members of the committee personally delivered the resolution to the offices of the 24 members of the House Ways and Means Committee.

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Davis Named BSSB Manuscript Analyst

NASHVILLE (BP)—Lynn M. Davis Jr., public relations staff member for the Southern Baptist Sunday School Board here, has been named manuscript analyst in the board's Church Services and Materials Division, effective Oct. 16.

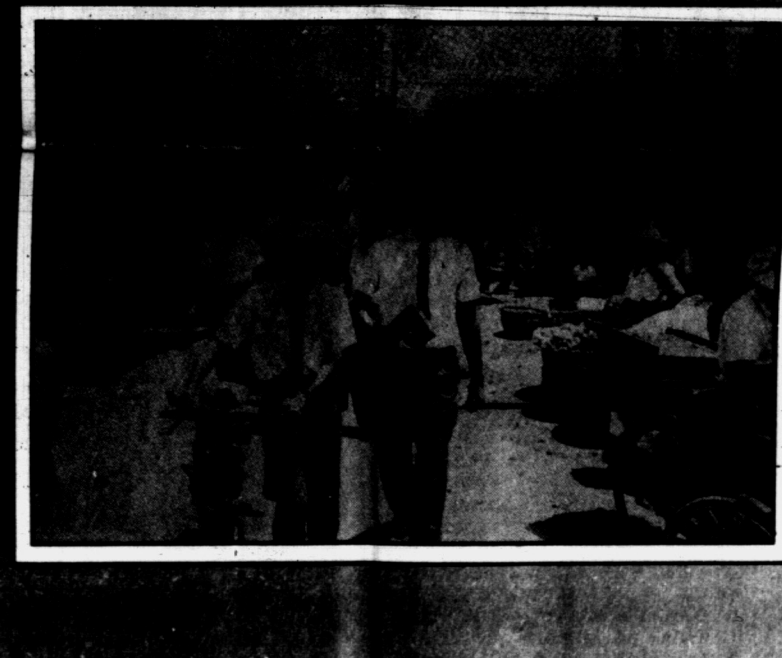
Davis, former editor of the Ohio Baptist Messenger, has for the past six years been supervisor of the information section in the board's public relations office. In addition, he has been Baptist Press bureau chief at the board, and associate editor of Facts and Trends.

In a recent Baptist Press release, James L. Sullivan, executive secretary of the board, indicated that the manuscript analyst position would change in organizational relationship from the executive office to the Church Services and Materials Division office.

According to Allen B. Comish, division director, Davis will be responsible for making analyses of church literature manuscripts. His duties

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Caring For the Lost World



through the Cooperative Program



COMMITTED TO CARE

What Is The Cooperative Program?

The Southern Baptist Convention was organized at Augusta, Georgia, in 1845. At that time we had very few institutions of any kind. But in the 127 years of Southern Baptist Convention history, we have made gains that make us one of the largest missionary denominations in the world. We now have—

- (1) Six seminaries enrolling more than 5,600 students
- (2) 43 senior colleges and universities enrolling over 83,000 students
- (3) 24 junior colleges, academies, and Bible schools enrolling over 14,000 students
- (4) 38 hospitals with over 12,000 beds
- (5) 34 children's homes caring for approximately 5,500 children
- (6) Over 4,700 missionaries on home and foreign fields
- (7) Plus scores of academies, colleges, seminaries, and hospitals in approximately 76 foreign nations.

For the past 47 years Southern Baptists have supported these causes through a mission plan that enables

each object to receive its proportionate part in the quickest and most orderly way. This mission plan is called the Cooperative Program.

1. What Is The Cooperative Program? Historically the Cooperative Program is an agreement between the Southern Baptist Convention and each of the states of the Convention.

It is a plan for doing mission work. It combines all of the resources of Southern Baptists into an economical organization for carrying out the commission Jesus gave us to go into all the world. It is a channel through

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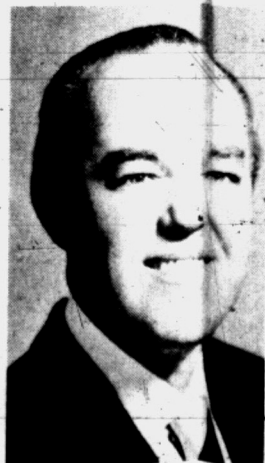
Student Convention Set For Gulfport



Dr. John Newport



Miss Merrie Coburn



Rev. Perry R. Sanders



Rev. George Haile

Up to 1000 Mississippi Baptist college students are expected to attend the annual State Baptist Student Convention to be held at the First Baptist Church, Gulfport, Nov. 3-5.

Rev. Ralph B. Winders, Jackson, director of the Department of Student Work of the Mississippi Baptist Convention Board, sponsor, said that students would attend from more than 30 schools and colleges in the state.

Miss Merrie Coburn, student at University Medical Center, and president of the State Baptist Student Convention, will preside.

Principal speakers will be Dr. John P. Newport, professor of philosophy of religion, Southwestern Baptist Seminary, Fort Worth, Texas; Rev. Perry R. Sanders, pastor First Baptist Church, Lafayette, La., and Rev.

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Cynthia Clawson, (top photo) vocalist, and Buryl Red, writer and producer, discuss the theme song for the Baptist Book Store Christmas commercials during a recent taping session in Nashville. Bottom: Tim Penland, creative producer for the Radio and Television Commission, explains a taping session for the Baptist Book Store commercials to book store division personnel (to r) Mrs. Eva Giles, advertising production coordinator; Jennifer Byron, communications specialist; and Fred Kautzman, supervisor of the advertising and sales promotion section.

Book Store Christmas Advertising Doubles

NASHVILLE — Television and radio Christmas advertising for Baptist Book Stores in 1972 will be doubled compared to 1971 advertising, according to W. O. Thomason, director of the Sunday School Board's Book Store division.

This Christmas advertising will emphasize the Baptist Book Store slogan, "Partners in Growth." "It is intended to tell listeners regardless of their age or religious denomination, that Baptist Book Stores have quality merchandise suitable for every occasion, especially Christmas gift giving," explained Thomason.

TimeRite, Inc., a division of the Southern Baptist Radio and Television Commission, has been selected to produce and air the Christmas advertising for the book stores.

"Several advertising agencies made presentations to us concerning our Christmas advertising," Thomason

said, "but we feel TimeRite has the best concept of what we want to accomplish through this advertising."

Buryl Red, composer and Radio and Television Commission music consultant, will write and direct the musical portion of the commercial and Cynthia Clawson, free-lance singer who frequently appears in evangelistic crusades is featured in vocal part of the commercial.

"We did Christmas advertising on a trial basis two years ago with only one market," said Thomason. "That was successful so we involved 13 markets in 1971. This year we have doubled that number. We hope to include all our markets within a few weeks."

Cities included in the Christmas advertising, which will begin in October, are Atlanta and Savannah, Ga.; Birmingham, Ala.; Charlotte and Raleigh, N. C.; Dallas, Fort Worth, Arlington, Houston, Lubbock and San Antonio, Tex.; Fresno, Calif.; Greenville, S. C.; Jackson, Miss.; Jacksonville and Tampa, Fla.; Kansas City, Mo.; Little Rock, Ark.; Louisville, Ky.; Memphis and Nashville, Tenn.; New Orleans and Shreveport, La.; Oklahoma City and Tulsa, Okla.; and Richmond, Va.

Davis Named BSSB

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will also include work with doctrinal readers outside the board's employ, plus assisting editors with information and practices concerning writers for church literature manuscripts.

A native of Florida, Davis was graduated from Ohio University in 1959. He earned the B. D. degree in 1962 from New Orleans Baptist Theological Seminary.

While attending the seminary, Davis served as assistant director of public relations and as editor of "Vision," a seminary publication. He also served for one year as state secretary of the student department, State Convention of Baptists in Ohio. He served as editor of the "Ohio Baptist Messenger," the state Baptist paper, from 1962 until he joined the board in 1966.



U. S. Compulsory

(Continued from page 1)
gion regulations were unconstitutional because they violated the free exercise and establishment clauses of the first amendment. Further, the Baptist brief questioned the right of the government to use religion to accomplish state purposes.

If the Supreme Court grants the petition for review, the Baptist Joint Committee will have the privilege of filing another amicus brief, according to John W. Baker, associate executive director. A decision to file, in the event the court hears the case, will be made by the Baptist Joint Committee on Public Affairs during its semi-annual meeting early in October, Baker said.

The Pentagon maintains that the compulsory church attendance regulations "are an integral and necessary part" of military training for future officers. The government's view was upheld in the U. S. District Court here when Judge Howard F. Corcoran agreed that the purpose of the regulations "is purely secular and its primary effect is purely secular."

The Court of Appeals judges disagreed. Circuit Judge Harold Leventhal in a concurring opinion for the majority cited a number of references in military manuals that he said did have "an unmistakable religious premise."

The regulations are "marked by religious character and impact not shown to be unavoidable and imperative... and are a violation of the establishment clause," Leventhal declared.

Chief Judge David Bazelon sharply criticized the Pentagon and the lower court for maintaining that the regulations do not interfere with a cadet's free exercise of religion.

Bazelon wrote that "the failure to attend formal group worship is punished like any other violation of academy rule. The most devout believer, who may wish just once or always to worship alone is plainly coerced to attend services."

How Southern Baptists Came To Develop Cooperative Program

By Lynn E. May, Jr.

Southern Baptists are a fellowship of almost twelve million members in thirty-four thousand churches in all fifty states. These millions of Southern Baptists work together in churches, associations, state conventions, and the Southern Baptist Convention.

Though they are marked by diversity, they are bound together in their cooperative endeavors by basic beliefs.

Historically, the people called Baptists have persistently sought to reproduce the pattern of Christianity and church life found in the New Testament. Like fellow Baptists around the world, Southern Baptists acknowledge the lordship of Jesus Christ as revealed in the Scriptures, and recognize him as the authority under which they minister as redeemed persons.

Baptists are marked by their belief in the authority and sufficiency of the Scriptures; the responsibility and competency of the individual to deal directly with God; salvation as God's gift of divine grace received by man through repentance and faith; a regenerated church membership; each church as an autonomous body of immersed believers redeemed by Jesus and commissioned to minister under the lordship of Christ; the ordinances as symbols and reminders; and religious liberty for all.

Composed of messengers from the cooperating churches, the Southern Baptist Convention is voluntarily organized for ministry, evangelism, missionary, educational, and other benevolent enterprises of the Redeemer's kingdom.

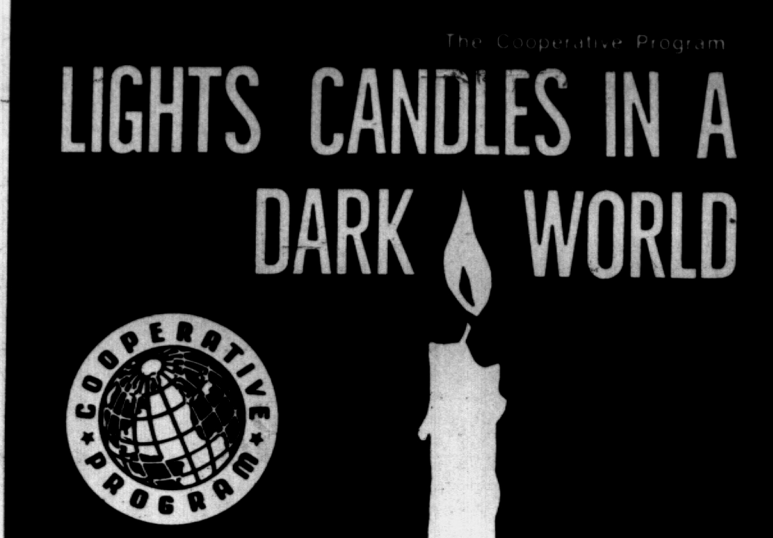
As early as 1814 Baptists in America formed a national Baptist body to unite their efforts in support of foreign missions. They later formed societies to promote home missions and publication work. Sectional tensions, the slavery controversy, and differences related to ecclesiology and methods of cooperation ultimately led Baptists in the South to separate from their Northern brethren and form the Southern Baptist Convention in 1845.

The new Convention was organized as a centralized, denominational body designed to conduct its work through various boards which would oversee such tasks as mission, education, publication, and evangelism. Each year would be elected periodically by the general body and be directly responsible to it. Since 1845 Southern Baptists have maintained direction of all general enterprises through the one central Convention which has operated on the principle of voluntary cooperation. This principle has guarded the autonomy of the local churches and the independency of district associations and state conventions.

The Southern Baptist Convention at first appointed only two agencies: the Foreign Mission Board, with headquarters in Richmond, Virginia, and the Domestic (Home) Mission Board, originally located at Marion, Alabama, and later moved to Atlanta, Georgia. In 1891 the Convention established the present Sunday School Board in Nashville, Tennessee, to promote Christian education in the churches and to publish materials needed by the churches. The Annuity Board was established in Dallas, Texas, in 1914, to provide for the economic security of the pastor in old age. All four boards have greatly expanded their ministry to the denomination across the years.

As need has arisen, Southern Baptists have utilized other forms of organization to supplement the work of supervising and promoting denominational interests. Institutions, commissions, and standing and special committees have served this purpose.

Voluntary cooperation has been a major factor in the growth of Southern Baptists. In spite of controversies which centered around the work of the church and mission methods during the first fifty years, Southern Baptists grew from 4,100 churches with 352,000



members to 19,500 churches with more than 1,000,000 members by the turn of the century. Phenomenal growth in the twentieth century has increased their number to 34,360 churches with 11,629,880 members.

Made "Executive Agency" First elected in 1914, the Executive Committee in 1927 was made the "executive agency of the Convention in all its affairs not specifically committed to some other board or agen-

cy." This body consists of members elected periodically by the Convention. It functions for the Convention between its annual sessions.

One of the most important developments in Southern Baptist life during the present century is the Cooperative Program. Prior to its appearance, churches made separate offerings to support the various state and Convention-wide causes. As benevolent enterprises multiplied, these designations, sometimes neglected important areas of work. No agency could predict its income and build a financially sound program. The 75 Million Campaign, launched in 1919 to raise seventy-five million dollars in five years for state and Convention-wide denominational work, was a great boost to the growth and spirit of Southern Baptists.

Convinced that they would accomplish big projects involving millions of people and millions of dollars, Southern Baptists initiated the Cooperative Program of denominational finance in 1925. This plan helped to stabilize all of the denomination's work on both state and Convention-wide levels. It has continued to be the basis of support and a source of growth for the Convention. In 1925 Southern Baptists contributed a total of \$8,255,435 to missions and other benevolent causes. Forty-five years later, in 1970, gifts to these causes totaled \$138,500,883.

SBC Ends Fiscal Year, Nearly Reaches Budget

(Continued from page 1)

operating funds for 18 SBC agencies, plus an additional \$1,934,860 in capital needs to support building programs at several SBC agencies.

Most of the \$1.9-million in capital needs, about \$1.1 million of the total, had been held over from 1970 and 1971 when the denomination was unable to meet the total capital needs requirements. The budget included \$787,500 in 1972 capital needs.

With only \$311,096 needed to pay all 1972 capital needs, that amount will be added automatically by convention action to the \$32.8 million 1973 Cooperative Program budget goal, bringing the total 1973 (12-month) budget to \$83 million.

John H. Williams, assistant to the treasurer and director of financial planning for the SBC Executive Committee, said that in order to meet the total 1973 budget of \$83 million, Cooperative Program gifts during 1973

must average 6.1 per cent more than contributions for the same period in 1972.

Williams attributed the 5.45 per cent increase for 1972 partly to an excellent month of missions giving in September, when contributions through the Cooperative Program increased 7.7 per cent over gifts for September of 1971.

During September, 1972, Southern Baptists gave \$2,449,860 through the Cooperative Program, an increase of \$175,121 (7.7 per cent) over September of 1972.

In addition to the \$23.5 million in Cooperative Program contributions, Southern Baptists gave more than \$25 million during the nine-month fiscal year to specific, designated SBC mission causes.

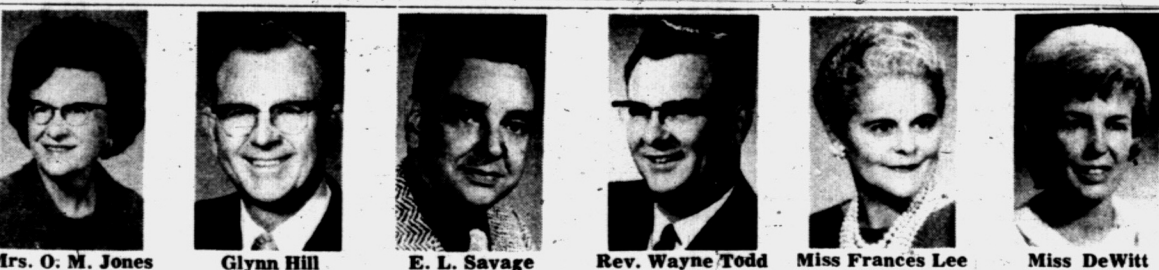
Designated gifts for the nine-month period increased more than \$2 million, or 8.89 per cent over, designa-

tions for the same period in 1971.

Routh cautioned, however, against making comparisons of the designated funds for the nine-month period with 1971 receipts. "We will have to wait until the close of the 1972 calendar year to make any valid comparison with designated funds, since the bulk of the Lottie Moon and the Annie Armstrong offerings come in during the first nine months," he said.

Most of the \$25 million in designated receipts came through the annual Lottie Moon-Christmas Offering for Foreign Missions, and the Annie Armstrong Easter Offering for Home Missions.

The combined grand total designated contributions reached \$48.6 million for the nine-month period, an increase of \$3.2 million or 7.2 per cent over grand total mission gifts for the same period in 1971.



State Library Workshop To Be Nov. 3-4

(Continued from page 1)

have a large exhibit at the workshop, including books, music and audio-visuals.

Both Mrs. Jones and Miss Lee's conferences will be continuous. If a person takes either of them he will not have time to take any other, hence it is so important for more than one worker to come from a church, Mrs. Jordan said. The other three conferences will probably be taught three different times for two hours each.

Some of the purposes of the workshop, according to Mrs. Jordan, are to create a more effective church library ministry in Mississippi, to inform, inspire and train library personnel for more effective services in their respective churches, to encourage establishment of the Association of Church Library Organization in each association in the state, to assist in establishment of libraries in churches where there are none, to encourage library personnel to be guided by the Holy Spirit in supporting and promoting the cause of Christ in an evangelistic effort to win and train people in all churches, to encourage library personnel to support and promote the program of the Mississippi Baptist Convention and Southern Baptist Convention through the ministry of each church library.

Mrs. Wm. H. Hight, librarian for the host church and publicity chairman for the workshop, has given the following testimony regarding the importance of the library ministry:

"Church library workers who have not been to library weeks at Ridgecrest or Glorieta or to regional conferences and seminars just can't know what they will be missing if they don't attend this Mississippi meeting at Louisville. It is only through such conferences and workshops as these that I have been able to even grasp the vastness of church library work. I had no idea what all is involved when I told them I'd be church librarian when we went into our new educational building in 1964, but have found the work and ministry of our church library to be the most rewarding (as well as the most time-consuming) job ever attempted for my Lord and Saviour, and I believe anyone guided by the Holy Spirit in studying, learning, working and ministering for a church library can feel a great and rewarding fulfillment. Attending this statewide workshop conference can-

not but help anyone interested in the church library. It is too great an opportunity to miss."

Hanging Moss Goes

Over Missions Goal

Hanging Moss Church, Jackson in its second year as an organized church, set \$40 as its State Mission Offering goal. This was about five dollars over the total of the year before. The church exceeded this year's goal with a final total of \$113.50.

In the short history of the church, she has exceeded every mission offering goal she has set.

Mrs. C. A. Nunley is W. M. U. president; Jim Jones is Baptist Men's president, and Dr. Robert H. Perry is pastor.

Linn Church Sponsors

Witnessing Clinic

Linn Church, Daddsville, (Sunflower) sponsored a "Witnessing Clinic" September 25 and 26. Average attendance was 35.

The clinic was led by Donnie Hendon, member of the Fairview Church, Indianola, and was based on Campus Crusade material. Mr. Hendon explained the proper way to witness to a lost person by using the "Four Spiritual Laws" which govern an individual's relationship with God. Each person attending the clinic received copies of the booklet, "Have you Heard of the Four Spiritual Laws?"

Rev. Dale Wilson is pastor of Linn Church.

To be a gentleman is a great asset, but it is a great handicap in a traffic jam.

How Long Is An Emergency?

Dear Editor:

Enclosed is a copy of a letter from one of our missionary nurses concerning an urgent personal need in Paraguay. I shall appreciate it if you can use this letter in your "Letters To The Editor" column or some other place in your newspaper.

Louis Cobbs, Secretary for Missionary Personnel, has indicated that this is a priority need. In addition to normal nursing duties at the hospital, the person who fills this position should be able to devote some of her time to training of nurses.

Thank you for your assistance in making this need known to Southern Baptists in your state.

Cordially,
Richard M. Styles
Foreign Mission Board
Richmond, Va.
Dear Friends:

As our last single missionary nurse left in January of 1972, I assumed her position as Director of the Nursing School on an emergency basis in addition to being Director of Nursing Service in the Hospital. Tonight, as I meditate on our circumstances, I wonder, "How long is an emergency?"

As the months have passed, how are we in Paraguay meeting the situation? Not giving the needed supervision in the Hospital, trying to train our graduates to be leaders while encouraging them to go on with their formal education, failing to give English-speaking patients needed help, not baking those pastries for the family ("They're not really healthy," I tell them, "and it's easier on the family budget not to bake them!").

Can we expect help or what adjustments of a permanent na-

ture should we make? Should I abandon those Junior girls on Sunday morning and plan to work in the Hospital? ("No," says my husband, "you need that contact.") So I give my poor testimony of how to be a good teacher and appear on Sunday morning and teach them when there isn't too big a necessity in the Hospital. Who could I possibly convince to rearrange a crowded schedule and take those student nurses on field trips? I used to do it for other directors.

Is the Lord waiting for our prayers to provide the solution? Will it be some nurses to meet the emergency or will it be deciding what to omit from His work?

And how long is an emergency, anyway?
Betty Wicks Harper
Missionary Nurse,
Paraguay, S. A.

State Pastor Says, "I Have A New Appreciation For The Cooperative Program"

By Frank Gunn, Pastor
First Baptist Church, Biloxi
In the new booklet, "The Cooperative Program at Work Around the World," Mike Spear, director of Cooperative Program promotion for the Southern Baptist Convention Stewardship Commission, says, "Although Southern Baptists mark the 48th anniversary of their mission support plans through the Cooperative Program in May, 1973, there still seems to be a general lack of correct information and an abundance of misinformation. Many people do not know how the Cooperative Program works, the causes it supports, and the way money is received and distributed." I am afraid this is true for the average church member and many of our pastors.

I must confess that much of my understanding of the Cooperative Program has been rather mechanical even though I have always been a strong supporter of this effort. For example, I have known the historical facts concerning the origination of the Cooperative Program of Southern Baptists that took place in Memphis, Tennessee at the convention on May 13, 1925. I have always accepted the fact that this program works and that no individual, nor church, nor institution can share the gospel to our world in a more effective manner than through this program of unity. Because I know this to be a way of world mission support, I have always attempted to lead the churches I have been privileged to pastor to look upon the Cooperative

Program positively and always support it in a pattern of a consistent growth. However, last month, I was privileged to participate in an experience that has not only increased my understanding but has challenged my own life to lead more effectively as a pastor. It was my opportunity to attend a meeting of the Executive Committee of the Southern Baptist Convention meeting in Nashville, Tennessee. This opportunity was made possible by the Stewardship Department of the Mississippi Baptist Convention. Our director, John Alexander, assigned me to visit with the finance committee where I was hosted by one of our Mississippi members, Dr. John McCall from Vicksburg. Many impressions were im-

bedded in my mind and heart as I listened to the members of this committee deal with the needs of our agencies and tend to the business matters of our great convention. First, I was tremendously impressed with quality of the members of the Executive Committee—pastors and lay people from all over America. The three men who represent Mississippi typify the high caliber of leadership afforded Southern Baptists through this committee. They are: Dr. Owen Cooper, Dr. Brooks West, and Dr. John McCall. The people on this committee know the missionary and benevolent heartbeat of our convention. They consistently labor to insure that no important area of work will be neglected in financial support as they prepare the Coop-

erative Program budget. Southern Baptists are indeed fortunate to be led by these successful business people and pastors. Secondly, I returned after having heard a note of warning concerning a trend to designate much of our giving. Through the Cooperative Program, we are engaged in a dynamic partnership that insures the fair distribution of our gifts. We must never promote and participate in designated giving in special offerings at the expense of the Cooperative Program. Lastly, I returned with a grateful heart for the special environment that prevailed throughout all of the sessions. The 63 members of the Executive Committee must make decisions concerning the approximate figure of \$30,000,000 that is given through the

Cooperative Program budget for the Southern Baptist Convention causes annually. This is "big business" that is being dealt with in a spirit led manner. The example of this environment was the address by Owen Cooper president of the Southern Baptist Convention, when he challenged the leaders present to provide the kind of leadership necessary to challenge all Baptists members to get involved to reach out potential in giving and support. Often, in the subcommittee meetings, we were reminded of the leadership of God in the various responsibilities being assumed. There are many ways that we can increase interest in the Cooperative Program. John Alexander has presented us with the (Continued on page 5)

What Is The Southern Baptist Cooperative Program?

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which our offerings flow to the world. It is a symbol of our denominational unity. It is a heart-warming assurance to hundreds of thousands of Christians in unfortunate areas of the world who have come to depend upon it as an aid to the preaching of Christ in their dark lands.

2. What Does The Cooperative Program Do For The Denomination?

Paul said, "Let all things be done decently and in order" (1 Cor. 14:40). It was a plea for the sensible, simple, and orderly arrangement of church affairs. The apostle was interested in the maintenance of harmony, the elimination of waste, and the efficient management of every problem. The appeal is a good one today. The Cooperative Program is, Southern Baptist decency and order in money matters.

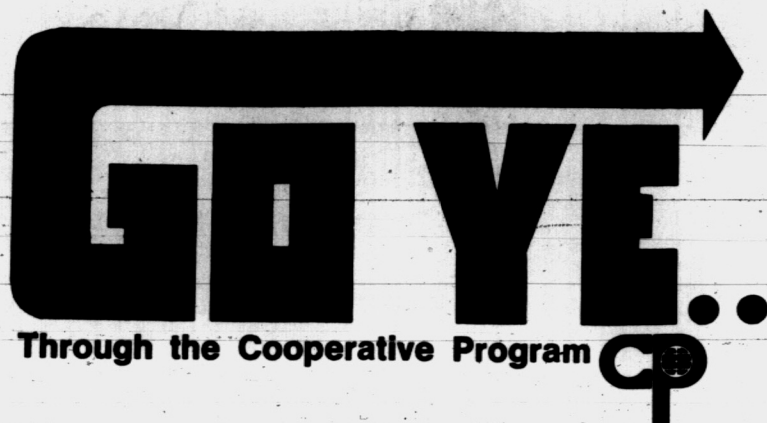
(a) The Cooperative Program helps us to see all the causes as a whole. The agencies and institutions are supported according to need. Formerly, the causes with strong emotional appeal got the most money. Others, just as important but less colorful, received less than their share. Now all are studied by committees, and recommendations are made to the Convention to assure equitable and just support.

(b) The Cooperative Program provides an economical collecting and distributing method. Baptists are good businessmen. They have learned that by keeping their funds together they can keep administrative costs down.

(c) The Cooperative Program tends to control overspending and indebtedness. Prior to the adoption of the Cooperative Program, budgets for the mission boards, schools, and other agencies were unpredictable. And because they never knew until the end of the year how much they would receive, the leaders responsible would often find their agencies in debt. Frequently buildings were erected and services expanded on the basis of promises that never materialized. Today the agencies know at least a year in advance what they may expect.

(d) The Cooperative Program enables the churches to present a common front to the world. Paul's appeal that "all things be done decently and in order" certainly applies in the matter of Baptist churches working together. The over thirty-four thousand Southern Baptist churches are stronger when they pool their efforts behind one drive than they could ever be with each working in its own way.

(e) The Cooperative Program helps the churches and the causes to keep



step. Southern Baptist progress since 1925 is a thrilling story. While other denominations have lost ground, we have experienced significant gains in almost every area of our life. The churches and the institutions have grown together for the very obvious reason that they have shared with each other through the Cooperative Program.

3. What does The Cooperative Program Do For My Church?

The Cooperative Program not only helps the churches in the work they do together; it also helps in the work they do alone. The Cooperative Program helps my church.

(a) It helps my church to witness to the world. Over eleven million Baptists working together to win the world to Christ through thirty-four thousand churches is much more effective than a scattered Baptist churches working alone. My church may not be large by itself, but when considered a part of this great mission force through the Cooperative Program it certainly is important.

(b) It makes my church a part of the world field. My church may be located in a remote western town thirty miles from the next Baptist church; it may be in a mountain-bound, rural community in the East. Our offerings to missions may be small but through the Cooperative Program my church is as much a part of the world enterprise as the largest churches of the world's crossroads.

(c) It supplies strength to my church. One of the mysteries of giving is that it strengthens the giver. When one gives to the world through the Cooperative Program, he receives a part of the world back into his life and is given a new stability and an increased vision for even greater service.

4. What Does The Cooperative Program Do For Me?

The individual Christian is responsible for his share of the Great Commission. I am told, "Go ye into all the world" (Mark 16:15). But perhaps I cannot go in person. The Cooperative Program will help me to go through my gifts.

(a) It helps me to fulfill my responsibility as a missionary. Through the gifts I make through the Cooperative Program I can teach in a seminary, preach in the deserts and the moun-

tains, talk to Africans and Indians, sit beside the suffering in hospitals, and care for orphans.

(b) It also helps me to contribute permanently to God's plan of the ages. Part of what I give will be bearing fruit in some Baptist mission, church, or orphanage a hundred years from now.

(c) It helps me to demonstrate on a world basis the Christian principle of sharing. Christ's command was to go "into all the world."

5. What Can My Church And I Do For The Cooperative Program?

(a) We can always think of the Cooperative Program as the arm of God reaching out to a needy world. Some uninformed church members whose vision is not like our Lord's, worldwide in scope and eternal in reach, sometimes try to discredit the Cooperative Program. This is wrong, for surely God has shown his power to save the lost and to advance his forces through this mighty plan.

(b) We can see to it that our church increases the percentage of its budget going to the Cooperative Program. This is one of the most important things to do. We must never spend too much on ourselves. We must think of the program in terms of "oth-

ers." We must let our lives be guided with the conviction that God's work is in every field and that our obligation is to help him make that work succeed.

(c) We can remember that whatever our gift, God will add much more to it to accomplish his work. God's grace is abundant always in full supply to his children. If we give our best we will discover that God is giving much more to win the world to himself.

6. How Do Southern Baptists Work Together In The Cooperative Program?

As a Christian steward you are the one who must decide what portion of your income is to be shared in Christ's work through your own church program and around the world.

You bring your tithes and offerings to the church where you are a member. This is a part of your weekly worship. "God loveth a cheerful giver."

According to the vote of your church, your gift is divided. Part is used in the local church program and another part is placed in the channels of the Cooperative Program. — Prepared by SBC Stewardship Commission.

Southern Offers Interterm Course On Association

LOUISVILLE, Ky. — During the January 1973 interterm at The Southern Baptist Theological Seminary, Dr. Allen W. Graves, Vice President for Student Affairs, and Dr. F. Russell Bennett of the Division of Associational Services of the Baptist Home Mission Board, will offer a course focusing upon the work of the Baptist Association. The course is designated RE 407a, Denominational Administration — The Baptist Association. The course will be open to both regular students of the Seminary as well as the superintendents of missions and others who will be coming to the campus for this two week program.

Students taking the course for two semester hours of Seminary credit will be involved in an independent study program for the first half of the January interterm. Class meetings are concentrated in the January 16-January 26 period. The course presentation will involve lectures, case studies, simulation games, and a field trip.

Superintendents of missions and others interested in enrolling in the course should contact Dr. Allen W. Graves for registration information and procedures. He can be written in care of The Southern Baptist Theological Seminary, 2825 Lexington Road, Louisville, Kentucky 40206.

Mission Opportunities Near You

Your Mission Dollars At Work at the Children's Village



Around the clock, twenty-four hours a day, seven days a week, fifty-two weeks a year your Cooperative Program Dollars are at work at the Children's Village. Mr. Paul Nunnery and his dedicated trained Christian staff are busy guiding, guarding, teaching, training, loving, understanding all of the children for whom you help to provide this wonderful, miracle-working place. Pray for them. Plan to give more help to them through the COOPERATIVE PROGRAM.

Hospital Sets Religious Emphasis Week

Dr. John L. Taylor, pastor First Baptist Church, McComb, will be the featured inspirational speaker for "Religious Emphasis Week" at Mississippi Baptist Hospital October 15-18.

Also participating in the four-day observance will be Miss Beverly Hammack, Atlanta, assistant secretary, Department of Christian Social Ministries, Southern Baptist Home Mission Board.

A "chalk talk" presentation by the Rev. Paul Brown, professor at Clarke College, Newton, will be still another highlight of the annual emphasis week.

Theme for the week will be "Sweet Holy Spirit", according to Miss Kathy Bearden, director of student activities and Baptist Student Union leader, at Mississippi Baptist Hospital.

Co-chairmen of the event will be Miss Donna Norman, a student at the Mississippi College School of Nursing, and Miss Janice Case, a student in the hospital's radiological school.

Dr. Taylor, a native of Crystal Springs, is vice-president of the board of trustees of William Carey College. He was recently re-elected for another four-year term as a member of the Foreign Mission Board of the Southern Baptist Convention, and he is chairman of that board's Committee on Promotion and Furlough Ministries.

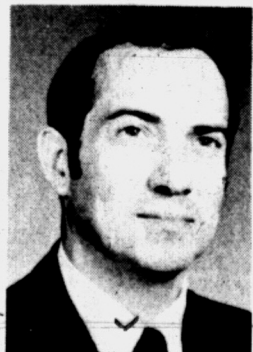
Miss Hammack, a Missouri native, has served as director of Christian Social Ministries for the Jacksonville, (Fla.) Baptist Association and on the Home Mission Board staff in Atlanta in the mission agency's Department of Special Mission Ministries.



Dr. Taylor



Miss Hammack



Mr. Brown

COOPERATIVE PROGRAM Month

STEWARDSHIP DEPARTMENT
John Alexander, Director
MISSISSIPPI BAPTIST CONVENTION BOARD
W. Douglas Hudgins, Executive Secretary-Treasurer

The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

EDITORIAL

Loyalty To The Cooperative Program

(This article was written in 1940 while the editor was pastor in Paducah, Ky., and appeared at that time in the Kentucky Baptist Journal, THE WESTERN RECORDER. Because of its appropriateness as an editorial for this special issue of the BAPTIST RECORD, we have decided to reproduce it here. The arguments for support of the Cooperative Program 32 years ago still are valid today.—Ed.)

The word "loyalty" expresses faithfulness, constancy and devotion to a person or cause or program. Baptists have ever been judicious in their loyalties, not yielding to every passing whim, but "proving things whether they be of God, and holding fast to that which is good." That which has not been laid on our hearts by the Spirit of God, and which does not glorify the Lord by the spread of His gospel, can never have a place in our loyalties. But when a program is tried and proved and found to be worthy and to be of God, then we can and should give unto it our devotion.

The Baptist Cooperative Program is deserving of the finest loyalty of every Baptist in our convention. There are a number of reasons why it should have such loyalty.

1. It is a Spirit given program. Not so many years ago each of our denominational boards and agencies made its own appeals and sent its own workers afield. Representatives from agencies and institutions were constantly before our churches making special appeals for their particular cause. As a result churches were giving large amounts to some causes and nothing at all to others, as it was impossible for the fieldworkers to reach every church. Many of the small churches were not reached at all.

The whole plan was unsatisfactory both for the agencies and for the churches. Our leaders began to seek for a better plan. Committees were appointed to study the whole matter and bring commendations. Out of the hours and days of prayer and study by these fellow workers was born the Cooperative Program and who will dare say that they were not led by the Spirit in working out these plans. It was adopted as a plan of work in Kentucky about 1915 and became the Southwide program in 1925 at the close of the Seventy-Five Million Campaign. Since then it

has been adopted as the program of work in all our Southern States and is more approved and working more successfully today than ever. Certainly this program was given to us through the leadership of the Holy Spirit.

2. This great plan also deserves our loyalty because it is a whole-commission program. Baptists are under a commission to "go into all the world and preach the gospel to every creature." We are to give our witness "beginning in Jerusalem, and in Judea, and in Samaria and unto the uttermost part of the earth." Every Baptist in every Baptist church is under orders to have a part in this world program of our Lord. To stop short of this is to disobey and to displease Him. We also have an example as to the work we are to do in these places. "Jesus went about... teaching... and preaching... and healing" (Matt. 4:23). Our program must include all these.

The Cooperative Program does carry out the whole commission and the blessed example of our Lord. It is a program of preaching the gospel in Jerusalem (our local field) and in all Judea (our state) and in Samaria (neighboring states, our Home Mission fields) and unto the uttermost part of the earth (our foreign fields). It is a program of evangelizing and teaching and healing in the name of Christ.

3. Through this program any church and any individual can obey the commission of our Lord. The poorest person with only a "widow's mite" can have a part in every phase of our missionary, educational and benevolent endeavors. The smallest church, unable by itself to send even one missionary to one field, can have a part in sending hundreds of missionaries into many fields both at home and around the world, and also help to carry on our promotion work, care for the orphans and the aged preachers, train young preachers, heal the sick in the name of Christ, support Christian schools for the education of our boys and girls, and do the several other things that our agencies are doing. In no other way could every church and every individual in the churches have a part in every phase of the Lord's work and thus preach the gospel around the world. It is truly a glorious plan and as such is worthy of our prayers and support.

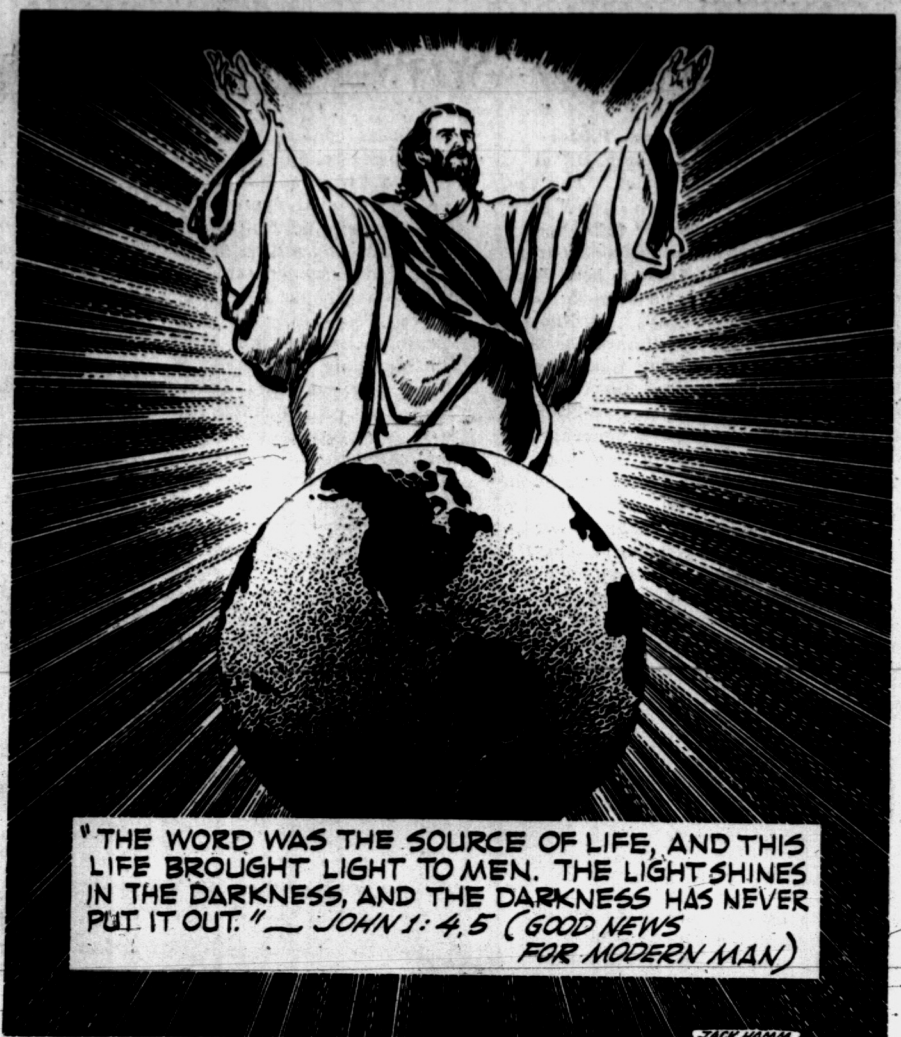
4. It deserves our loyalty because it has been a God-blessed program. We

as Baptists have one desire in all our work and that is that it shall be "pleasing to Him" and shall receive His blessings. Certainly God has blessed our work since the adoption of this program. In spite of depressions, and defalcations, and in spite of the fact that so many of our peoples are not giving to the Lord the "tithes and offerings" which belong to Him, our work has prospered, and grown.

Today we have hundreds of missionaries in fields around the world and thousands of souls are being led to Christ yearly. Each year the work is being enlarged. Southern Baptists are now leading the world in souls won and in growth in many phases of our work. Certainly I do not mean to give the Cooperative Program the credit for all these remarkable gains, but I do believe that it has had a great part in our progress. It is a God-blessed program and we must not abandon it or weaken it until He shall lead us to something better.

5. It deserves our loyalty because of other excellencies. It is a great unifying agency. Through it we have thousands of churches and millions of Baptists working together in the great cause of our Lord. It is equitable. Distribution to the various phases of the work is made according to needs. In this way no agency receives far beyond its needs while some other part of the work is suffering. It is economical. The Lord's money should not be wasted, and this program provides the most economical method yet devised for getting the money from the churches to the agencies. It is far-reaching. It is a method by which every cause can be presented to every church. No other method could do this without multitudes of field workers and great expense. It is successful. It has been tried through the years and found to be a successful plan for carrying on our work.

Since all these things are true concerning the Cooperative Program let us give it a large place in our work. Let every preacher preach on the objects supported by it and lead his church to make regular offerings through it. Baptist people will support this program if they understand it. Let us earnestly pray that the day may soon come when every member of every church will be helping give the whole gospel to the whole world through the Cooperative Program.



"His Name is called The Word of God"

THE BAPTIST FORUM

Defends SBC Convention Bylaw 17

Dear Mr. Odle:

A guest editorial by Jack Gritz entitled "Convention Strait Jacket" was published in the Baptist Record a few weeks ago and recently came to my attention. The article is lacking in fact in some instances and contains misinterpretations in others in reference to Bylaw 17.

First, Bylaw 17 did not grow out of President Bates' handling of matters in St. Louis. The request for such a study was planned prior to the Convention and was one of the first items of miscellaneous business in that Convention. I made the motion without reference to anything at that time. The request for the study grew out of the annual convention agencies and their boards over the past decade. Both the democratic process and the delegated authority to the boards have been abused and ignored.

Secondly, Bylaw 17 is not a strait jacket and will allow any convention to do anything it desires, only now in accordance with the rest of the constitution. Bylaw 17 simply encourages things to be done "decently and in order" and in no way inhibits real democratic process.

Thirdly, whether one agrees with those actions or not, the Southern Baptist Convention could have achieved the same results with Bylaw 17 in all the issues raised by Mr. Gritz. However, the manner of doing them would have been in keeping with the constitution and with the delegated authority granted to the boards of control of the agencies.

In the matter of "quest" the convention could have requested dropping as the name. The board of control would then have had the responsibility (as designated in the constitution) of responding to the convention's request. If the board of control did not act in accordance with the desires of the convention, the following year the convention could have achieved the same results.

In regard to the Broadman Commentary, Bylaw 17 would simply have allowed the Sunday School Board to respond deliberately to the convention as, indeed, it did anyway. If that issue, the two-thirds vote probably would have carried anyway and would have been an indication of the strength of concern which would have allowed the convention to deal with that issue immediately.

The Executive Committee has done a good job of striking and appropriate balance between the authority of the convention in session and the authority vested by the constitution in the boards of control of its agencies. If a person looks only at each convention isolated from other conventions and divorced from the constitution, Bylaw 17 might be out of place. However, any clear reading of the constitution will indicate that such a balance has been intended since the constitution has been in its present form.

The convention continues to have two very effective means of control over the action of its agencies. One, it elects the members of the boards of trustees and can change them if they are not satisfactory. Two, each agency must report to the convention each year and the convention can respond to that report in any way that convention feels appropriate.

A pure democracy would theoretically be one in which every person had the same amount of authority. Such a democracy could delegate no authority to any one of its members. In regard to its agencies the Southern Baptist Convention has made a conscious decision to delegate authority to its trusted members of the boards of trustees of the agencies. Their actions are subject to review and their membership is subject to recall. However, they desire the op-



A Woman's World Reaches Far

Beyond the Ironing Board

Wilda Fancher

One afternoon last week during fifth period, I said to my class, "Have you ever seen a teacher die?"

"No."

"Well, you may today."

A few eyes seemed to show delighted anticipation. One voice said, "All right!" If you're around high school people much, you know what that means. It's sort of like an "Amen" in church. Amen, loosely interpreted, means "Let it be so."

The period ended and I was still breathing. The disappointed students filed out, some of them looking as if I were the Killjoy of the Year for saving the great event for sixth period. I stood still, not moving, not saying a word. Finally I got home. There just never is any place like home, especially when you're looking for a place to lie down to die. Barely able to hold the thermometer in my mouth, I lay down to give up the ghost.

But the ghost didn't want to be given up. For the next seven hours all kinds of chills, fever, sweats, aches and pains played hot-skitch and leapfrog all over my body. Finally, the fever went away and the games slowed down enough that the sleep of complete exhaustion could take over. It was the first time in my life I didn't hear one of the boys when he came in from a date.

The next morning, when I was waking up, I did so cautiously, waiting before coming to full consciousness to see how many demons still dwelt in my body. Instead of fever, chills, pains, and aches, there were only mysteriously sore spots. Replacing the feeling of total sickness was the feeling of total fatigue. More important, though, I felt like living.

If there's anything good about being so miserably sick, it is the getting well.

Somewhere in the midst of all this violent virus a few rational thoughts surfaced. One of them was that, while I really didn't expect to die this time, the possibility of getting sick beyond recovery increases rather greatly with every passing year.

Now that I feel better, I've thought a lot about my faith, as well as each family member's, to face serious illness and death. Life seems quite different when placed alongside death. Maybe the woman in the home ought to help her family toward a Christian concept of death that would help to keep life in proper perspective. — Address Box 9151, Jackson, Ms. 39206.

portunity to function with the authority granted to them when elected and constituted. Bylaw 17 only makes this clear.

Sincerely
Ernest White
Wyatt Park Baptist Church
2739 Mitchell Avenue
St. Joseph, Missouri 64507

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Jackson, Miss. 39201

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Official Journal of the
MISSISSIPPI BAPTIST
CONVENTION BOARD
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The Baptist Building
Box 530, Jackson, Miss. 39205

Baptist Record Advisory Committee: Kelly Dampier, Charleston; G. O. Parker, Magee; Bob Ramsay, Tupelo; Purser Hewitt, Jackson; Hardy Denham, New-Ton.
Subscription \$3.00 a year payable in advance.
Published weekly except one week in July and one week in December.
Second Class Postage paid at Jackson, Mississippi.
The Baptist Record is a member of the Southern Press and the Evangelical Press Association.

NEWEST BOOKS

A RELIGIOUS HISTORY OF THE AMERICAN PEOPLE by Sydney E. Ahlstrom
(Yale University Press, 1158 pp., \$19.50).

Here is a monumental work placing in one volume a comprehensive history of religion in America. The author has spent many years in its preparation and now has put in a form that it will become a permanent volume for study and reference on the subject of what religion has meant in American life. He begins with chapters on the European background and then shows the Protestant empire which was founded. In fascinating chapters he tells of the beginnings of various groups and of the European influences which helped make them. The third section deals with the century of awakening and revolution and gives an outstanding story of Presbyterianism, Congregationalism, the Baptists, the Methodists, and other groups. There also is a chapter on Roman Catholicism in the American Colonies. The rapid growth of Baptists in the period around the Revolution is pointed up and explained. This is followed by a section on the golden age of democratic evangelism and then the counter religious emphases of Lutheranism, Roman Catholicism, Judaism, etc. The next section deals with slavery and the problems which it brought to the nation. This is followed by the transition period of the last part of the 19th century with the rise of liberal theology, the social gospel, Protestant establishment, etc. Section 8 deals with the first half of the 20th century, presenting the religious influence during the wars, after the war, and influence of the depression, the social developments and Neo-Orthodoxy which surrounded and followed World War II. The closing section presents the picture of religion today. This is a big volume, but it is well indexed and will prove its value both for reading and reference for those who seriously want to understand what religion has meant to our nation.

STEPS TO PRAYER POWER by Jo Kimmel
(Abingdon, paper, 112 pp., \$1.95).

Visualization, relaxation, relinquishment, subconscious prayer, and healing — of — memories prayer are a few of the techniques and types of prayer the author has experienced and taught in prayer workshops and discusses in this book.

THE FORGIVENESS OF SINS by Morris Ashcraft
(Broadman, Readers' Plan Selection, 128 pp., \$1.50).

The Christian doctrine of the forgiveness of sins is one of the fundamental tenets of our faith. In this book, Morris Ashcraft, professor of theology at Midwestern Seminary in Kansas City, discusses forgiveness in the Old and New Testaments — forgiveness from the view of the forgiver and the forgiven, and forgiveness as an individual experience and as an experience related to the church.

CHRISTIANS AND MENTAL HEALTH by Samuel Southard (Broadman, Readers' Plan Selection, 128 pp., \$1.50).

When a person knows he can make a contribution to others and he begins to make a contribution, he is mentally healthy. Samuel Southard, who is employed by the Georgia Mental Health Institute in Atlanta, writes clearly and simply about Christians and mental health. He offers help for discovering responsibilities and Christian ways of fulfilling responsibilities.

DISCOVERIES FOR PEACEFUL LIVING by David A. Ray (Fleming H. Revell, 159 pp., \$4.95). The author shows how to overcome anger, hatred, depression, apathy, despair, and anxiety and move on to an attitude of enthusiasm and faith. He says that "each person must realize that God can meet his needs — and have absolute faith that they will be met. . . . If we trust in God, we don't worry; we have peace." Mr. Ray is senior minister at Valley Community Drive-In Church in San Dimas, California.

ONE WOMAN'S LIBERATION by Shirley Boone (Creation House, \$4.95, 230 pp.). This is the Christian testimony of Mrs. Pat Boone, well written and easy to read. In this book, Shirley tells her life story, as daughter of Red Foley, famous country-western singer, as homecoming queen in high school, as the wife of Pat Boone, and the mother of four daughters. For a long time she felt like the "neglected housewife," toiling in the kitchen and washing clothes and raising kids year in and year out. She was filled with self pity and buried in problems. She says, "Until four years ago I could not have written this book. But now I know whom I am, at last. I'm Shirley Boone — a child of the King!" She discloses her experience with speaking in tongues and miracle healing.

THE NEW WORLD IDEA INDEX TO THE HOLY BIBLE edited by The Reverend Harvey K. Griffith (World, 907 pp., \$14.95). An index to the Bible based upon almost 150 subjects. Examples of these are acceptance, alienation, anger, anxiety, authority, behaviour, belief, blasphemy, blessing, brotherhood, etc. Each of these subjects then is divided into numerous other subjects and then scripture references are given for the idea. Subjects are analyzed and illustrated with Scripture references from throughout the Bible. The volume should help the student locate Scripture on almost any subject. The difference between this and a concordance is that this volume does not depend upon a word being found in the passage to cover its relationship to a given subject. It is a working volume for use with the Bible and should prove helpful for the serious student who is seeking to find and who is willing to really search the Scriptures. It

will be of little value to the person who is not willing to do that.

ORBIT OF ASHES by Bill McKee (Tyndale House, pocket book, paper, 142 pp., \$1.25). The subtitle is Jesus is Coming. The author gives brief, pointed chapters on signs of the coming and other subjects related to it. Then he tells what will happen after the Lord comes and discusses various phases of the great Second Coming theme. Each chapter is brief and pointed. The book is from a premillennial point of view.

THE RETURN OF CHRIST by G. C. Berkouwer (Eerdmans, 477 pp., \$9.95). A scholarly volume on the subject of the Second Coming of Christ. The author is a theologian and makes the approach from the theologian's point of view. He discusses carefully the various approaches to the question of eschatology and seeks to explain just what is meant by many of the subjects related to it. There is nothing extreme in this interpretation and the authors effort is to give a sane and sound interpretation to every subject. Some will not agree with his conclusions, but will find here devoted, dedicated effort to understand and interpret the word.

FROM FEAR TO FAITH — STUDIES IN THE BOOK OF HABAKKUK by D. Martyn Lloyd-Jones (InterVarsity Press, 78 pp., paper, pocket book, \$1.25). Reprint of a book which first appeared in 1953 and has been reprinted many times since then. Gives an interpretation of the book of Habakkuk, especially as it relates to the problem of history and the problems of our world today.

THE SERVICE: THE MEMOIRS OF GENERAL REINHARD GEHLEN by David Irving (World, 386 pp., \$10.00). Richard Gehlen was the Chief of Intelligence for the German General Staff on the Russian front during World War II. After the war he offered his mammoth files and intricate network of agents to the service of the United States. The U.S. accepted his offer and he became head of a secret group which operated in West Germany, secretly financed by the United States Army and later the CIA, from the war's end until 1966. At that time the West German Federal Intelligence Service was formed and Gehlen became its president until his retirement in 1968. This is a fascinating volume on how the Secret Service works. Here is the story of a man who knew that the Cuban invasion would fail; who predicted the Six-Day War five days before it happened; who knew in advance and warned of the building of the Berlin wall; and made many other amazing revelations. This is not a religious book, but it does give such an understanding of what is going on in the world around us so that many religious leaders and other interested Christians will want to read it.

What Do You Have To Give?

Acts 3:1-10
By Hardy R. Denham, Jr.
Pastor, First Church, Newton

A professor at the United States Naval Academy at Annapolis, Maryland, gave the cadets in his class a writing assignment. They were told to write a paper on the subject, "Why The Spanish Armada Failed." One student wrote, "The Spanish Armada failed for the lack of three ships." When the professor read that he was puzzled for he knew that the Spanish fleet consisted of 130 ships and 30,000 men and that it was defeated and dispersed by a fierce North Sea storm. As the instructor continued to read the paper, however, he discovered what the student meant. The student had written, "The three ships for lack of which the Spanish Armada failed were Marksmanship, Seamanship, and Leadership."

It is obvious that many churches have failed to do their best in the fulfillment of the assignment given by our Lord. That failure to do the best in the assignment of sharing the redemptive message is because of the lack of one ship — Stewardship.

The word steward is familiar to church attenders, especially Baptists. Originally, the steward was the keeper of the house. Stewardship speaks of holding in trust that which belongs to another. There are four fundamental factors involved in stewardship. These are, God's ownership of everything, the inclusion of all a person has, the responsibility to use what one has and man's accountability to the Lord God.

Stewardship is related to the mission assignment Christ gave the church. That assignment is that we share the gospel with all men. Thankfully we have in this great age the techniques, technology and means of travel to reach the remotest village on earth. Further, as Southern Baptists we have a program — the Cooperative Program — and the personnel needed to fulfill the Lord's assignment. What is lacking all too often is dedicated stewardship.

It is at this point of lack that I find a word from the Lord for us in the third chapter of Acts. Thus consider with me the expectation of something to be given, the recognition of something to give and the exultation because of something given.

I. THE EXPECTATION OF SOMETHING TO BE GIVEN.

The lame beggar at the gate of the temple expected alms to be given to him. That poor fellow had been lame from birth, and at the time of the encounter with Peter and John he was more than forty years old (Acts 4:22). Every day members of his family or some friends carried him to the gate of the temple so he could beg. Doubtless the unnamed beggar believed that persons on their way to worship God, or leaving the place for worship would be more charitable to a beggar and more sensitive to human need.

When Peter and John approached the temple that afternoon, the beggar did to them what he had done to thousands of others across the years — he begged alms. The beggar did that, expecting that people would respond to his obvious need. The expectation of receiving something from the two apostles was intensified when Peter responded to the beggar's plea by saying, "look on us" (verse 4). The beggar did just that, "expecting to receive something from them" (verse 5).

The community of faith and fellowship that we call the church is expected to give to others. The church is expected to be more sensitive to human need and more open to human want than any other institution or agency in the world.

What is it that the world expects the church to give? First, the world expects the church to give an example. One of the stereotype excuses that is frequently given by a non-church-goer is that he does not attend because of "the hypocrites in the church." Even though this excuse is often used unfairly and insincerely, it does say something about expectation. A higher type of deportment is expected of a church member than of one who is not identified with a church. The man on the outside looks, expecting an example.

Second, the world expects an evangelistic appeal. Some years ago I was surprised to see a man in my town present for the morning worship service. My surprise at his presence was born of the fact that he had the reputation of being vocally anti-church. But there he was. After the service he asked for a conference with me. At the agreed upon time he appeared at my office door. We talked for awhile and then he said, "I suppose you were surprised to see me in church." I confessed that I was. He told me it was his intention to begin attending regularly, "but," he added, "I am not ready to walk any aisle to join the church." Realizing that the man did have a long way to go spiritually, I assured him that I would not pressure him. "However," I said, "I want you to know that I give an evangelistic invitation as the climax of my sermons, and I will continue to do it, praying each time that you will respond." He replied, "I would not expect you to do otherwise." The outsider, knowing that the church has a redemptive story to share, expects an evangelistic appeal!

Third, the world expects us to give our energies in service. When there is a need, the church is expected to care to the extent that it sacrificially expends time and energy to help. We do have the function to minister, and this we are expected to do. Even though the emphasis on social action to the neglect of evangelistic service is an extreme we do not sanction, the criticism of social inactivity aimed at the church by some social activists has some merit. We are expected to give energy in service to the whole man.

II. THE RECOGNITION OF SOMETHING TO GIVE.

Peter and John stated that they did not have what was requested. The lame man asked alms but Peter said, "I have no silver and gold" (verse 6a). That is an interesting situation. Neither Peter or John had belonged to the poorest class. John's father, Zebedee, had hired servants (Mark 1:19-20). However, the apostles lacked wealth. One could surmise that Peter and John were the forerunners of the "poor preacher." They did not have what the man requested.

There was, however, the recognition on their part that they did have something to give the man, and what they had was far greater than money. Peter said, "but I give you what I have" (verse 6b). The King James Version read, "such as I have." That reading implies that what they had was inferior to money. It was not! Peter declared, "I do not have what you have requested, but I do have something else to give you."

Then the apostle commanded, "in the name of Jesus walk" (verse 6c). In the place of the money they were asked to give, the apostles became the instruments of giving what all the money in the world could not purchase.

The church has something to give man, and we must give it. We face a world very much like that man who daily sat at the gate of the temple. Like him, the people in this world are on the outside, and not just physically outside the church. They are outside Christ. Speaking of the believer's past Paul described the lost man's present in the words, "remember that you were at that time separated from Christ, alienated from the commonwealth of Israel, and strangers to the covenants of promise, having no hope without God in the world" (Ephesians 2:12). Like the man outside the temple, people in this world are incapacitated and incapable. They are spiritual cripples, unable to meet the deep needs of their lives. W. H. Auden described man as:

"Lost in a haunted wood;
Children afraid of the night
Who have never been happy or good."

"Let's put it all together" is an oft-heard statement today. Man is desperately trying to put life together, but in spite of these efforts it always comes out wrong.

As Christians, we have something to give. We have a Word from God, a message of good news that never becomes old. It is the Word of God's love for man and God's life offered to man in Jesus Christ. This is what men need. Like the man in the text, people of our day are asking for much, but what they need more than anything else is a relationship with God through faith in Jesus Christ. Will we give what man really needs?

Notice that the church not only must recognize that we do have something to give, we also must see that we have a means by which to make the witness reach around the world. I am proud to be a Southern Baptist. Among the many reasons for this pride is the place Southern Baptists give to the commission of the Lord God and the means developed for the

implementation of that commission to reach men for the Master.

Our church (the First Baptist Church of Newton) is a mission-minded church, with 32% of all income going for mission causes and 23% of the budget income going through the Cooperative Program to share Christ with a world that begins in our community and reaches to the remotest section of the globe. It is a thrill personally to share my testimony and bear a witness to someone. It is also a thrill to know that I as one person, and our church as a community of Christian concern, can share the same redemptive witness far beyond Newton through the channels of the Cooperative Program.

Thus, like Peter and John, there must be this dual recognition that we do have something to give, and we do have the means by which to make that witness count the most for Christ.

III. THE EXULTATION BECAUSE OF SOMETHING GIVEN.

Great rejoicing resulted from the response of Peter and John to the lame man's need. Commanding him to walk, Peter, "took him by the right hand and raised him up; and immediately his feet and ankles were made strong. And leaping up he stood and walked and entered the temple with them, walking and leaping and praising God" (verses 7-8).

The lame man, who was over forty years old, did what he had never done in all his life. He stood, walked and leaped! This was a greater miracle than first appears. When we began to walk we had to go through a period of trial and error, of falls and bruises. Not so with him, for "immediately his feet and ankles were made strong." The ability came immediately.

In recognizing the miracle of physical healing, I wonder if there was also a spiritual miracle — the miracle of salvation. Did the man believe in the Jesus of Nazareth by whose power he was healed? The question is not directly answered, however, he was found, immediately in the temple, praising God. "And all the people saw him walking and praising God" (verse 9).

When the church gives what we have to give joy and rejoicing always result. Obviously there is joy and rejoicing on the part of the person who is the recipient. The greatest joy of life is that of knowing Jesus Christ as personal Savior and Lord. Nothing in this world can compare with the indescribable thrill of knowing the satisfying presence of the Lord Jesus in the heart. The Psalmist expressed that joy in the words: "In Thy presence there is fullness of joy, in Thy right hand are pleasures for everyone" (Psalm 16:11).

In addition to the thrill and joy, experienced by the one who is the recipient of grace, there is also rejoicing in the lives of those whose witness and service have been the means of the meditation of God's grace. Other than our own knowledge of Christ, what joy can compare with that which one experiences when he has been a partner with God in the salvation of a life?

Further, what great cause for rejoicing we have because of victories won for Christ around the world. Our missionaries serve on the frontier of faith and in many cases know difficulties and pressures we have not imagined. The Lord God is at work through them in preaching and teaching ministries, in schools, seminaries and hospitals, in cities and in places we have never heard about. When they share with us what the Lord God is doing where they are, we can rejoice. If it was not for the church and its mission consciousness and support through the Cooperative Program those missionaries would not be

The Cooperative Program is

YOUR EXPRESSWAY TO THE WORLD



there and those victories would not be won.

There was a man and a need. There was Peter and John with the recognition that they had to offer what the man desperately needed. Thus they gave what they had and rejoicing resulted.

There are men and they have needs. These men are everywhere — here and around the globe. Some are within the sound of our voices and some are far from the reach of our arms. All of them are our responsibility. The Lord Jesus has made us responsible in His commission to share the redemptive word. We have that

word — the good news of God's grace. We must give it to those in such desperate need.

Through the Cooperative Program of missions we have the channel to reach out, sharing the gospel with the world. This channel of the Cooperative Program has been blessed of God for nearly half a century, and because of it Southern Baptists have been able to share the Christ we know with millions of men. In our recognition of the needs and opportunities it behooves us to intensify our witness and increase our support. This we can do — this we must do!

BJC Elects New Officers

(Continued from page 1)

During the same time parochial school interests had besieged the Ways and Means Committee with telegrams urging approval of a tax credit plan. Earlier both major presidential candidates had pledged support of a tax credit plan to help parochial schools.

The result was that the Ways and Means Committee voted to instruct its staff to draw up a tax credit bill for final approval one week later.

Among other items discussed by the Baptist Joint Committee were the following:

— Compulsory chapel: The U. S. Court of Appeals ruled that compulsory attendance at religious services at the nation's military academies is unconstitutional. The U. S. government is now preparing to appeal the decision to the U. S. Supreme Court. The government has until the end of October to file with the high court a petition for a writ of certiorari. If the court agrees to hear the case, the Baptist Joint Committee will file a friend-of-the-court brief as it did when the case was before the U. S. Court of Appeals, according to action by the committee.

— Tax reforms: Tax reforms will be a priority item of House Ways and Means Committee early in 1973. Many of the proposed reforms affect churches and their agencies. The Baptist Joint Committee staff was instructed to give major consideration to this problem with the possibility of calling a special consultation of Baptist Leaders early in 1973.

— Religion and education: The Baptist Joint Committee voted to join the National Council on Religion and Public Education and to continue to work toward informing the general public about the proper relationship between education and religion in the public schools.

— Church schools and public aid: The committee engaged in a discussion of the pros and cons of public aid to church schools. The committee and its staff continue to make this a priority item on its agenda. Wood noted:

— Pending and anticipated legislation: The Baptist Joint Committee was briefed on legislation in Congress concerning: busing, child development legislation, civil rights, gun control, health programs, housing, military aid, mind control, minimum wage, minister's social security, obscenity prayer amendment, presidential war powers, programs for older Americans, revenue sharing and welfare reform.

— Pending Supreme Court cases: cases of church interest before the court include, among others, questions on obscenity, abortion, narcotics, conservation and pollution, fairness in broadcasting, aid to families with dependent children, property tax as support for public schools, state aid to nonpublic school and the free exercise of religion.

SBC Leader Speaks

WASHINGTON, D. C. (BP)—Separation of church and state does not mean the separation of religion and politics near the separation of religion and the state, declared a Southern Baptist leader in a major address here.

"Furthermore," he continued, "normative church-state relations must include the right of the church to give expression to its witness and prophetic voice on all matters affecting domestic and foreign policy, war and peace, and the entire legislative and political process because of its concern for the sanctity of the rights of persons."

This broad definition of "public affairs" was spelled out by James E. Wood Jr., new executive director of

the Baptist Joint Committee on Public Affairs, at a dinner meeting of the committee and representatives of Protestant, Catholic and Jewish faiths in the nation's capital.

Wood is the third executive director of the Baptist Joint Committee. He succeeded C. Emanuel Carlson who retired in 1971. J. M. Dawson was the first executive director.

In his first public statement since assuming the office on September 1, Wood explained his understanding of the mandate of the Baptist Joint Committee which is authorized "to act in the field of public affairs" by its nine sponsoring denominations, including the Southern Baptist Convention.

"To be true to its mission," Wood declared, "the church must be involved in public affairs because it seeks to minister to the whole man in the world, and no aspect of life can

be regarded as outside of God's concern, dominion and power."

"New challenges will arise which call for different responses than those made in the past," Wood said. "It is likely," he continued, "that the agenda of the Baptist Joint Committee may well include altogether new areas of concern and action."

Interpreting the care of the church for religious liberty, Wood declared that this "must necessarily include the concern of the church for all civil liberties as inalienable rights of all men."

In his 55-minute inaugural address, Wood asserted that religious liberty, a free church in a free state, demands a secular state. "No establishment of religion," he said, "means a secular state, a limited state in which the people have excluded the authority and jurisdiction of the state from religious affairs."

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1967-68	3,670,491
1966-67	3,372,852
1965-66	3,191,485
1964-65	3,000,923
1963-64	2,802,356
1962-63	2,552,077
1961-62	2,603,136
1960-61	2,371,658
1959-60	2,303,309
1958-59	2,206,201
1957-58	2,025,381
1956-57	1,810,770
1955-56	1,716,615
1954-55	1,529,328
1953-54	1,400,696
1952-53	1,201,335
1951-52	1,039,743
TOTAL	50,700,892

Pastor Has New Appreciation

(Continued From Page 3)

two workable plans to increase Cooperative Program support. The first is to gradually increase the percentage that is given annually from the total budget of the church. The second method of increase takes place as the total budget figure is raised and the percentage allows for a greater amount to be given. All of our churches need to be planning progressive growth in our sharing.

I am privileged to pastor a mission minded church that is rather unique in a number of ways. We have the opportunity to touch the life of many military people who are often sent to various parts of the world. These persons can be missionaries within themselves. Another unique opportunity is provided through our colored television ministry that reaches people each Sunday of the year. We feel our mission dollars are well

spent in this undertaking. We, like your church, believe and support the various mission offerings throughout the year. However, the percentage plan we operate under must never be minimized as we share our Cooperative Program dollars. It is through this program that we put our mission offerings to be distributed according to the present needs.

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There are 12,000,000 members in 34,000 churches in all 50 states. Through the Cooperative Program we will continue to accomplish together what we could never do individually.



YOU CAN REACH AROUND THE WORLD

Through the Cooperative Program

Action Agency Calls For New Sunday Laws

(Continued from page 1)

permitted and what is prohibited by that some discretionary powers should be given to local governing authorities as long as their ordinances do not conflict with state law.

In the Sunday Law Cases that have come before the Supreme Court (1967), Attorney Leo Pfeffer's report will be of interest to Mississippians:

"The first two of these cases involved owners of highway discount department stores which were open for business seven days a week. The other two involved stores owned by Orthodox Jews who, because of their religious convictions, kept their stores closed on Saturdays, which is the Jewish Sabbath. The four cases involved the Sunday closing laws of three states, Massachusetts, Pennsylvania, and Maryland. In all four cases the statutes were attacked on three principal grounds: (1) that Sunday laws violate the constitutional prohibition against establishment of religion, (2) that they infringe upon religious liberty, and (3) that they deny the merchants equal protection of the laws in violation of the Fourteenth Amendment.

"The Supreme Court overruled all three contentions and upheld the constitutionality of all three statutes. In all four cases the prevailing opinions were written by Chief Justice Earl Warren. In meeting the attack based upon the principle of separation of Church and State he said that if the present purpose of a Sunday law is to use the State's coercive power to aid religion it would be unconstitutional and in violation of the no establishment clause of the First Amendment. He conceded further that this indeed was the original purpose of the three Sunday laws under attack. There was

no question, he said, that historically these Sunday laws were enacted during colonial times as religious laws whose purpose was to insure the observance of the Christian Sabbath as upon the principle of separation of a religious obligation. However, he held, the religious origin of these statutes did not require that they be held invalid today, if in fact, the religious purpose was no longer in effect.

"This, he said, was the case in respect to these laws. The present purpose of the legislature is to set aside a day not for religious observance but for rest, relaxation and family togetherness and the motivation is therefore secular rather than religious.

"Since these are today welfare or secular statutes, the fact that to a certain extent their operation coincides with religious purposes does not make them religious laws. Said the Chief Justice:

"In light of the evolution of our Sunday Closing Laws through the centuries, and of their more or less recent emphasis upon secular considerations, it is not difficult to discern that as presently written and administered, most of them, at least, are of a secular rather than of a religious character, and that presently they bear no relationship to establishment

of religion as those words are used in the Constitution of the United States."

Another major point of interest to Mississippians in Attorney Pfeffer's report:

"Another ground upon which the Sunday law was challenged in all the cases was that the crazy-quilt pattern of exclusions, exceptions and exemptions in the various statutes bear no semblance of reason and being arbitrary constituted denial of due process and of the equal protection of the laws. For example, in Massachusetts, it was legal to sell fish and foodstuffs at wholesale but not at retail; to dig for clams but not to dredge for oysters. Many other illustrations were cited to support the argument that the Sunday laws were completely irrational and act unequally, all of which made them unconstitutional and in violation of the Fourteenth Amendment.

"In rejecting this challenge, the majority opinion reflects the almost unbroken practice of the Supreme Court since the Roosevelt Court Reform campaign in 1937, not to interfere with state social welfare legislation on the ground that it is arbitrary or a de-

privation of property without due process of law. Once the Court determined that Sunday laws are not religious laws, but social welfare laws, it would not interfere with the legislature's discretion on which practices should be prohibited and which permitted in these laws. The Court felt that it could not say without a shadow of doubt that there could be no reason or rationale underlying the inclusions and exclusions of the various statutes."

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Prospective Student Day: October 21

IN "ERNEST" over Carey's PROSPECTIVE STUDENT DAY on October 21 are three Ernests on the William Carey College campus this fall. Looking over brochures to be given to all visiting high school and junior college students on the annual visitation day being planned by the Admissions Office include from left, Mac Ernest, senior English major, Bernie Ernest, freshman student, and their father, Dr. Joseph M. Ernest, academic vice-president. For information concerning reservations for Carey's Prospective Student Day on Saturday, Oct. 21, persons are urged to contact Mrs. Donna Wheeler, director of admissions.

Mrs. Hovious Has Taught Children At First, Jackson, Over Half Century

By Anne Washburn McWilliams

Fifty-two Septembers have come and gone since Mrs. Fred Hovious started teaching young children at First Baptist Church of Jackson. This year, when September came to a close and still another church year stood ready for a fresh beginning, she retired from the directorship of the Beginner Department for 4's and 5's.

On September 27, she was guest of honor at a luncheon given for her at the Country Club of Jackson by Mrs. Lucien Hodges, teacher in her Beginner Department. "I taught Peggy (Mrs. Hodges) when she was a little girl," Mrs. Hovious remembers. "Now she has five children of her own!"

Other workers in the 4's and 5's Department were also guests, including Mrs. Carl Lundquist and Mrs. Winifred B. Lott. Mrs. Lundquist has taught in the same department with Mrs. Hovious for seventeen years. Mrs. J. C. Stennett, who was unable to attend the luncheon, has taught with them for about sixteen years.

Orchid corsages were presented to Mrs. Hovious and Mrs. Lundquist, as the two having taught Beginners longest. Mrs. Maxine Simmons is the department's new director.

On a long-ago Sunday morning in 1920, Mrs. Hovious—then Beatrice Johnson—walked down Capitol Street (yes, Capitol Street is correct), entered First Baptist Church, and located the room where she would be teaching Juniors.

"Later, about 1924, when the Capitol Street sanctuary was torn down," Mrs. Hovious relates, "and while the new one on President Street was being finished, we had Sunday school in Central High School. I was still teaching Juniors."

Then, when the Cradle Roll was organized, she transferred to it. About 1945 she began working with Beginners.

Of course, Mrs. Hovious loves children. In fact, she says, "I have been with them so much that I find myself talking and thinking like them." Children love her, too, and like to pull their chairs up close beside hers.

She doesn't find children today much different from children in 1920. "I have never met any children that I simply could not handle," she declares, with a smile. "But I can always tell when a child has been to Sunday School since babyhood, and who is from a Christian home and a Christian family."

In her teaching she has made use of her knowledge that children love things that are alive—a plant or a dog, even a bug or a lizard!

Also members of First Church are three of her sisters: Miss Kathleen Johnson, Mrs. Tom Ethridge, (whose husband is with the Clarion-Ledger), and Mrs. T. J. Pressey.

Born in Yazoo County, Mississippi, she spent her early years in Texas. After graduation from high school in Dallas, she moved back to Mississippi, to Jackson, where she worked until she met and married Fred Hovious. Her late husband was with Standard Oil Company for 40 years; he had been retired for five years when he died several years ago.

Besides her Sunday School children, Mrs. Hovious had twin sons of her own, Fred and Nat. Both were bomber pilots, and Fred was killed in World War II. Nat, father of Little Nat, 17, and Lucy, 16, lives in Vicksburg, where he and his family attend First Baptist Church. Little Nat was enrolled at Mississippi State this summer.

On Mrs. Hovious' living room wall at 3861 Tyrone Street, Jackson, there is a picture of a scene in France. In her den there is another French scene. "These pictures were gifts from a young teen-age boy, a French exchange student who lived in Vicksburg for a year with Nat's family," she explains. "He is the nicest young man!" The many souvenir plates that decorate her kitchen are reminders of trips she took with her husband.

One of her most prized possessions



Mrs. Fred Hovious has taught small children in the Sunday School at First Baptist Church, Jackson, for 52 years.



Mrs. Hovious, left, is pictured with Mrs. Carl Lundquist, who has worked with Beginners at First, Jackson, for seventeen years.



Mrs. Lucien Hodges, standing at far right, on September 27 entertained the workers in First, Jackson's Beginner Department for 4's and 5's, with a luncheon at the Country Club of Jackson. Guest of honor was Mrs. Fred Hovious, seated, who is retiring as director of the department. In addition to Mrs. Hodges and Mrs. Hovious, other workers in the department include Mrs. Winifred Lott, standing at left, Mrs. Carl Lundquist, standing center, and Mrs. J. C. Stennett, not pictured.

Justice C. Anderson, a native of Bay City, Tex., has become the first Southern Baptist missionary to be named to "Personalidades Argentinas." The register is a "Who's Who" of educators and other leaders who have made unusual contributions to Argentine life. Anderson, a faculty member at the International Baptist Theological Seminary, Buenos Aires, since 1959, teaches church history and homiletics and directs seminary public relations.

is an ancient and exquisitely hand-crafted quilt that belonged to her grandmother. Through 52 years, members of First Baptist Church have entrusted to Mrs. Hovious their most prized possessions—their children. As she handled the quilt with care, so has she handled the task of training youngsters.

Study Shows Church Has Responsibility In Ecology Crisis

(Continued from page 1)

George Haile, pastor, University Baptist Church, Baton Rouge, La.

Dr. Newport, the keynote speaker, is now on sabbatical leave as visiting professor of Religious Studies at Rice University, Houston, Texas.

He is well known in Mississippi, formerly serving as pastor of the First Baptist Church, Clinton.

Jerry D. Jones, former Journeyman to Austria, now assistant with the Foreign Mission Board, Richmond, will be music director.

The convention will get underway at 7:00 p. m. Friday and adjourn at 10:15 a. m. Sunday.

Program features will include inspirational addresses, conferences, Bible study, reports of Southern Missions, campus affairs, worship, special music, granting of mission awards, fellowship, business session and a service on the beach Saturday night.

Bible study leaders and their subjects will be as follows:

"The Second Coming of Christ," Dr. John C. McCall, pastor, First Baptist Church, Vicksburg; "Fruits of the Spirit," Mr. Haile; "Selected Miracles in New Testament," Dr. Gail W. DeBord, pastor, First Baptist Church, Long Beach; "Sermon on the Mount," Dr. Wesley G. Ellis, pastor, Hattiesburg Baptist Church; "Jesus' Teaching About Material Possessions," Rev. John Alexander, director, Stewardship Department, Mississippi Baptist Convention Board, Jackson; "Feminine Profiles in the Bible," Mrs. Marjorie Rowden, assistant professor of religious education, William Carey College; "The Gospel in Isaiah (52-53)," Dr. R. Raymond Lloyd, pastor, First Baptist Church, Starkville; "What the Bible says about Making and Breaking Marriage Vows," Dr. Charles Myers, pastor, Alta Woods Baptist Church, Jackson; "Christian Discipline, According to Hebrews," Jerry Oswalt, BSU Director, William Carey College.

Leaders in general discussion periods and their subjects will be as follows:

"How to Study the Bible," Dr. Philips R. McCarty, associate professor of Bible and religious education, Mississippi College; "Discovering and Following God's Will," Rev. Frank W. Gunn, pastor, First Baptist Church, Biloxi; "Christianity and Psychology—Friends or Foes," Dr. John Alcorn, chairman of department of guidance, USM; "The Bible and the Occult," Dr. Newport; "The Bible and Stress," Dr. Larry B. Grantham, director, North Mississippi Center for Developmental Services; "You Face the Issues on Tuesday," Robert Rominger, professor of political science, Gulf Coast Junior College, Perkinston Campus; "Christianity and Other Religions," Dr. Joe Cooper, head of the department of philosophy, Mississippi College; "Mission Work in the Homeland," Emery Smith, Department of Special Mission Ministries, Home Mission Board, Atlanta; "Mission Work Abroad," Jerry D. Jones; "Selecting a Good Wife or Husband," Dr. Macklyn T. Hubbell, pastor, First Baptist Church, Cleveland.

Rev. J. W. Brister, Gulfport, superintendent of missions of the Gulf Coast Baptist Association, is in charge of hospitality and Gulf Coast Baptist will provide homes for those who desire them.

Wouldn't it be nice to be as sure of anything as some people are of every thing?

Study Shows Church Has Responsibility In Ecology Crisis

FORT WORTH (BP) — The church must accept the responsibility for persuading people to become aware of the environmental crisis and become involved in it, or share the responsibility for the ecology crisis in the country, a graduate student who has studied the ecology crisis for a doctoral dissertation concluded here.

Royce Calhoun, minister of pastoral care at First Baptist Church, San Antonio, came to the conclusion after completing his dissertation for the doctor of theology degree at Southwestern Baptist Theological Seminary on the ethical dimensions of the ecology crisis.

Calhoun said that although Christians bear responsibility for ecology as a stewardship matter, the church's interpretation of certain scriptures has caused Christians to shirk this responsibility.

He argued that a misinterpretation of the Biblical imperative by God for man "to subdue the earth" has caused a ravaged ecology to develop.

"One contemporary problem with the idea of subduing the earth," said Calhoun, "is that in the process, man uses up irreplaceable resources, or he affects nature in such a way as to bring on harmful byproducts."

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Today's Sinful Exploitation Of Sex

Exodus 20:14; Proverbs 7;
Matthew 5:27-30; 1 Corinthians 7;
1 Thessalonians 4:1-9
By Clifton J. Allen

Sex is a basic fact of life. God created man, "male and female." The reality of sex, therefore, is crucial in human experience; it is related to the very essence of personality. If we are to understand ourselves, it is urgently important for us to try to achieve a knowledgeable and mature understanding of our sex nature, our sex needs, and our sex perils. The Bible declares God's specific prohibition of adultery. It warns against the deadly peril in the exploitation of sex for lust or gain. It identifies uncontrolled passion and lustful desire with adultery. It gives sound counsel for sexual relationships in marriage.

The Lesson Explained
SEX AND MARRIAGE (1 Cor. 7:1-7)
What Paul said in this passage is not all that he taught about sex and marriage. His loftier teaching is found in Ephesians 5. With respect to persons who were married, Paul said that sexual relations were not to be abandoned. The husband and the wife

ought, with mutual understanding of each other's sexual needs, to give themselves to each other for the highest and most meaningful sexual fulfillment. This is what marriage is meant to be. While there may be mutual agreement as to abstinence from sexual relationships for a time, for prayer, or for some individual need or objective, this is to be temporary lest Satan take advantage of the situation and tempt either the husband or the wife or both beyond the point of self-control.

Let Christians sternly and strictly remember that the full expression of the sexual relationship between man and woman is for marriage and marriage only. The sublime potential and divine intention in sex are defiled and defeated and destroyed if given free expression outside of marriage. Paul added in verse 7 a word which emphasized the fact that in certain instances the unmarried state is desirable. But the unmarried state was not the ideal one for every person, as Paul clearly indicated. It is possible for some; it is desirable and wise for some; but it is not the normal pattern for life.

SEX AND SANCTIFICATION
(1 Thess. 4:1-9)

Paul declared forthrightly that the will of God is sanctification. In an inclusive sense, sanctification means to

be set apart for the purpose of God or to be holy. In the specific context of our passage, sanctification means abstaining from immorality or abstaining from allowing sex to become a source of lust. God wills self-control and purity with respect to the total area of the sex life. There is no room for compromise. Sex is holy and wholesome; it is natural and normal; it has immeasurable potential for good or evil; if understood and appreciated and disciplined according to the purpose of God, it reflects the will of God for a person's well-being and happiness.

From verses 4-6 we learn that marriage is not meant to be an opportunity for lust. A man is not to take a wife just for the sake of unlimited sexual gratification — as may be done by the pagan or any unbeliever who does not really know God. The sins of the sex life are also sins against God, and the Lord is an avenger of wrong in this area as well as in other areas. Those who sow the seed of lust will surely reap the terrible harvest of lust, corruption, and misery and weakness. The Christian is called to a life of holiness, and his sex life is one of the areas in which holiness demands the most and blesses the most.

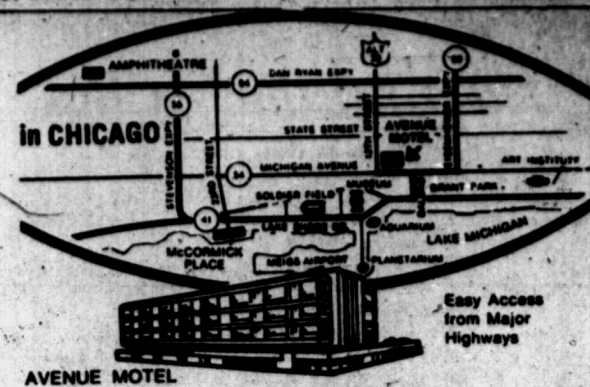
Truths to Live By

Sex is good in the sight of God. —

We should never forget that sex is the creation of God. He created man both male and female. The sex nature is indispensable to the role of a man and the role of a woman in their complementing each other and in the roles both are to play for the total well-being of persons. Sex is mystery. It is intensely personal. It is a power so great, a drive so strong, a treasure so precious, and an intended fulfillment so sublime that it should be thought of with reverence and honesty and responsibility.

The sexual revolution is fraught with the gravest danger. — Much of the current study of physicians and psychiatrists and ministers and others has made available information that has great potential for good. But the knowledge explosion about sex has also flooded the world with false ideas, unwholesome concepts, and information leading to the grossest perversion and corruption.

Christians have a special stewardship. The first statewide workshop to be shared with others. They have principle. — Christians have truth to be and they have the sternest obligation resting on them to manifest by their behavior, their conversation, and their relationships that they are committed to the lordship of Christ related to sex attitudes and sex practices.



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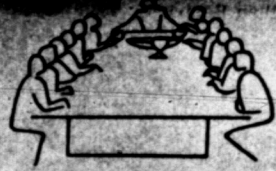
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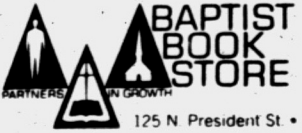
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Sunday School Lesson: Life and Work

The Expectancy Of Faith: Abraham's Covenant

Gen. 15:1-6; 17:1-8; 21:1-3
By Bill Duncan

Can you believe what your friend says to be true? Are you able to expect what they say will happen? Some people refuse to believe the facts when they are presented. Yet, thank God for people who are not able to see the evidence but believe it is possible. They have faith.

No greater tribute can be given a man than to say what the Bible says about him. He believed in the Lord; and he counted it to him for righteousness" (Gen. 15:6). If a man is a person of faith, he will expect and accept what God promises.

In the life of Robert and Mary Moffat, edited by their son, we are reminded that for ten years the early mission in Bechuanaland was carried on without one ray of encouragement for the faithful workers. No convert was made. The directors at home, to the grief of the devoted missionaries, began to question the wisdom of continuing the mission. A year or two longer, the darkness reigned. A friend from England sent word to Mrs. Moffat asking what gift she should send out to her. The brave missionary

woman said, send a communion service, it will surely be needed. Finally the hearts of the Bechuanas moved and a little group of six were united into the first Christian Church. The communion service was delayed and reached the little church just one day before the appointed time for the first administration of the Lord's Supper. My, what faith!

The promise of children was made to Abram from the beginning of his walk with God. Yet the circumstances were against such an idea. The childless couple was getting older and older. The child of promise was expected but never found. Abram even wondered if the steward, Eliezer, could be that child. But God assured Abram that the heir would be his own child. Nor only would one child be born but many descendants would come forth as well. Abram believed the person who spoke. God had promised and he would keep his promise. This gave to Abram righteousness or right standing before God. 'Abram was not saved by works but by faith. Works never saved anyone; only faith will unlock the doors of heaven to receive the grace of God. We do not have any righteousness of our own. When we believe God, then we are able to receive his work as our own.

Abraham's Covenant

In the Old Testament, the idea of

the covenant was very important. What is a covenant? Is it an agreement between two parties? But we are not equal with God. Therefore, God offers the terms of the contract and gives man the opportunity of accepting or rejecting the offer.

The promises of God and the faith of Abraham are united in the making of the Abrahamic covenant. We note the following points concerning the nature of this covenant.

(1) It was conditional. The condition of faith is quite obvious in Abraham's experiences. Likewise, in all the experiences of his seed, this condition of faith must apply.

(2) It is certain. The spiritual blessings of God are never unconditional; but for the faithful, they are certain.

(3) It is universal. Because its conditions are moral and spiritual, yet its fulfillment certain, this covenant is a means of universal blessing. The development of its fulfillment is to furnish illustrations of the salvation by which God will save all who will exercise faith in him. There is no restriction, but rather a demonstration of the grace of God, the purpose of which is to save as many as possible.

Why is there the idea of expectancy in faith? Because faith is a response to the promise and providences and character of God. As one communes

with God, there is a feeling of confidence and trust that develops into a complete reliance upon Him.

The name, Lord, recognizes that God rules everything in accord with the moral principles of his love, truth, and righteousness. Of course God had to overrule the laws of nature in order to provide for fulfillment of the promises as in the birth of Isaac.

The covenant was symbolized by the changing of the names of the faithful couple. Abram meant Exalted Father. Abraham meant Father of a Multitude. The new name was a token of the promise and Abraham's acceptance of it by faith. Sarah probably meant contentious. Sarah meant Princess. As Sarah passed from contentious striving, over the problems of an heir, to regal assurance of fulfillment of the promise through her, even in her old age she became Sarah.

North Carrollton To Honor Pastor, Who Is Retiring

Deacons and members of North Carrollton Church will honor their pastor, Rev. Wesley Martin Smith, on Sunday, October 15, on the occasion of his retirement.

Following the 11 o'clock morning worship service, lunch will be served at the church. Then a special recognition service will be held in honor of Pastor Smith at 2:30 p.m.

In 1941 Southern Baptists, through their Radio Commission, began a ministry to the masses with "The Baptist Hour," broadcast on 17 radio stations for approximately \$10,000 worth of free air time to the denomination. Some 30 years later, the work of the Commission — now the Radio and Television Commission in Fort Worth — has grown to the production and distribution of 28 weekly programs for a total of 2,940 weekly broadcasts to 2,175 stations in 50 states and 40 countries overseas. And by 1971 the total public service time contributed by Baptists by broadcasters has grown from that first \$10,000 to a staggering \$5,887,691.

Names In The News

Rev. Marvin Bice, pictured, has resigned as pastor of First Baptist Church of Vandalia, Ohio



to enter the field of full-time evangelism. There have been 274 additions by letter and baptism to the First Baptist Church of Vandalia in the last four years while he was pastor. Mr. Bice has had twelve years experience in the pastorate, in Florida; Brewer Church, Hattiesburg, Texas; and Ohio. He is a graduate of William Carey College and Southwestern Seminary. He is now receiving invitations for revivals, and is working out of First Baptist Church of Dothan, Alabama where Dr. Harper Shannon is pastor. His address is Box 522, Dothan, Alabama, 36301 or phone 205-794-7740.

David Edwin Sumner, pictured, son of Rev. and Mrs. H. R. Sumner of Tupelo, is the new director of music, youth, and education at Calvary, Cleveland.



After graduation from Salt Lake High School, he attended Itawamba Junior College. He then attended Delta State College where he received his Bachelor of Music Education degree in 1970 and Master of Music Education degree in 1971. Before taking the job of music and education director of Calvary, he

served as music teacher at Crowder Elementary and Junior High School in Crowder for one year. He is married to the former Elizabeth Sullivan, daughter of Mr. and Mrs. J. I. Sullivan of Clarksdale, who is a junior at Delta State majoring in home economics. Rev. C. C. Caraway is the Calvary pastor.

Dr. and Mrs. John D. W. Watts, missionaries, were scheduled to depart Sept. 1 for India (address: Serampore College, Hooghly, West Bengal, India). Before they were appointed by the Foreign Mission Board in 1948, he was a fellow in Hebrew at Southern Seminary and pastor in Mississippi and Kentucky.

Mary Ann Chamberlain has been elected by Blue Mountain College faculty to represent the quality of intellectuality in the feature section of the 1972-73 MOUNTAIN-EER, college yearbook. Miss Chamberlain is the daughter of



Mr. and Mrs. Tony Chamberlain of Grenada. She currently serves as president of the Student Government Association at Blue Mountain.

Rev. and Mrs. Pratt J. Dean, missionaries who have completed a short furlough in the States, were scheduled to depart Sept. 7 for Japan (address: 9 Nishikojimacho, Daitokuken, Nagasaki 850, Japan). The former Rita Duke, Mrs. Dean was formerly BSU director at Blue Mountain.

F. W. Nabors of Smithville, Miss., father of Thomas C. Nabors, missionary to Gaza, died in Smithville. A funeral service was to be held there Sept. 19 at First Baptist Church. Missionary Nabors is a native of Smithville.

Former Astronaut Frank Borman has been elected an honorary vice president of the American Bible Society by its Board of Managers. Colonel Borman was commander of Apollo 8 which made its flight to the moon in December 1968. He and his crew electrified their earthly audience that year when, on Christmas Eve as they orbited the moon, the men read the creation story from Genesis. An active layman in the Episcopal Church, the former astronaut is now a senior vice president of Eastern Airlines.

Dr. Larry Rohrman, pastor of First Church, Jackson, will be the keynote speaker at a Pastor's Retreat at Camp Tuscaloosa, Alabama, on October 17. About 75 to 100 pastors are expected at the retreat which will last two days, according to Rev. Dewey Smith, formerly of Brookhaven, who now is pastor of Unity Baptist Church, Tuscaloosa, and president of the Alabama Baptist Pastor's Conference.

First Church, Picayune, Rev. Bill Duncan, pastor, and Ridgecrest Church, Jackson, Dr. Earl Kelly, pastor, each gave a reception and autograph party recently honoring Dr. and Mrs. J. Clark Hensley in recognition of their new book, *Behaving At Home*. The Hensleys are long-time members of Ridgecrest and Dr. Hensley served as interim pastor at Picayune prior to the Duncan pastorate.

Lacy Pollard, Sunday school director at Siloam Church, Clay County, has presented awards for perfect attendance to Judy Compton, for six years; Butch White, for eight years; Mr. and Mrs. E. B. Reid, Jr., for eleven years; Beth Calder for fourteen years; and to eleven other persons for under five years.

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The Christian's Cross

By Phillips R. McCarty, faculty, MC

Then Jesus said to his disciples: "If anyone wants to come with me, he must forget himself, carry his cross, and follow me. For the man who wants to save his own life will lose it; but the man who loses his life for my sake will find it" (Matthew 16:25 TEV).



We know the cross is not optional for the Christian. The cross of the Christian is the loss of self in service to others. Where does the Christian carry his cross?

There are some Christians who say the cross is easier to bear in some locations than in others. I have heard those who say it is easier to be a Christian and to carry your cross on a Baptist college campus. Some say one vocation is an easier Christian cross-bearing vocation than another. The cross weighs the same in any area of life. To lose self is not an easy thing and lose self is the Christian's cross.

My major problem and the death of I in order to serve you is a constant cross for me in every area of my life.

The consistent loss of self in order to serve others involves the everyday routines of life. There are those who feel the carrying of the cross is a very glorious type of service and sacrifice for Christ in our relationships with others. Yet the Christ way involves the total life of the individual and most of us live in the "routine" more than in the "glorious." Keith Miller in his book *The Taste of New Wine* records his experience in realizing that his dedication to Christ had to be demonstrated to his wife by how he performed the very routine task of taking out the garbage; not a very glorious experience, but certainly a routine experience.

My cross involves the routine of how I react to the student in my class as well as to how I write words for a devotional. Our homes, businesses, schools, churches, and recreation areas are all the locations where we carry the cross. Every place where we encounter others is our Calvary.

A Real "Cutter" At Nesbit

The congregation at Nesbit Church grinned when the pastor announced plans for the Fellowship Hour to be held Sunday evening, Sept. 24. The ladies were elated! The young people joyful! The men downcast!

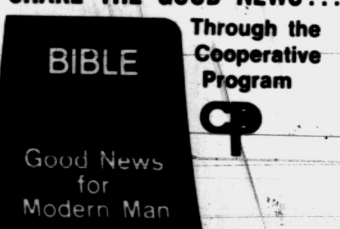
All men were to bake cakes and the ladies to provide the drinks. The young people were to serve as a judging team to select the best decorated cake, the best tasting cake, and one to be declared "The Unworthy Servant." One deacon was heard to murmur "That does it! I've done everything else for that preacher but I ain't gonna bake no cake!" Late Sunday evening he was seen emptying a box of Betty Crocker's best into the cake mixer with a "Well, everybody else is doing it!" sort of expression!

After church the cakes were presented to the young people at the kitchen door. All unknown to the men a bit of skulduggery was taking place. When the young people brought the cakes in looks of amazement and horror began to replace airs of pride and confidence on the part of the male membership. The "kids" had baked some cakes(?) of their own! They were manufactured out of everything from mud to pancake

flour. Name swapping had completed the job. The fluffy beauties had become bedraggled, unearthly looking specimens. Each must have weighed 20 pounds! The males were on their feet at once denouncing the products and disclaiming any part of them! Everyone of them was "An Unworthy Servant!"

Following the moments of horror the "Little Angels" brought forth the real products. They were marvelous! They were good. Betty Crocker and Duncan Hines would have liked to claim them all. The pastor won the gold medal. Some would tell you that his threat to "church" anyone voting against him had something to do with it!

SHARE THE GOOD NEWS...



Dr. Moseley To Speak At Lucedale Sunday

Dr. Fred Moseley of the Home Mission Board will be guest speaker at homecoming and noteburning ceremonies at First Church, Lucedale, Sunday, October 15.

Dr. Moseley, a former pastor, helped plan and lead the church through the first phase of its building program. He will speak during the morning worship service which begins at 10:40 a.m.

The church-wide celebration was called after all of the church's indebtedness was paid. Noteburning ceremonies and dedication of the educational building will follow the morning services.

A history of the church will be presented and former members who have chosen careers in Christian service will be honored at the service.

Following the service, lunch will be served in the church fellowship hall. Rev. David L. Merritt is pastor.

When the Southern Baptist Radio and Television Commission recently asked, "Got a minute for God?" more than 712 radio stations across the nation answered "Yes!" They received "Living Words For Today" on records containing a different one-minute Bible reading for each day of the year. The readings are designed to be used continuously as the station chooses and are not dated in any way.

Mrs. Matilda Roberts Dies At Age 103

Mrs. Matilda Roberts, oldest citizen of Pike County died September 15 in Southwest General Hospital, McComb, following a short illness. She was 103. Funeral services were held in Catchings Chapel with Dr. John Lee Taylor and Dr. Wyatt Hunter of McComb and Dr. David Satterwhite of Bay Springs officiating. Burial was in Hollywood Cemetery.

Mrs. Roberts was born July 14, 1869, in Pike County, and had lived for a long time at 410 Beech Street in McComb. Widow of D. W. Roberts who died in 1919, she was the oldest member of First Baptist Church, McComb.

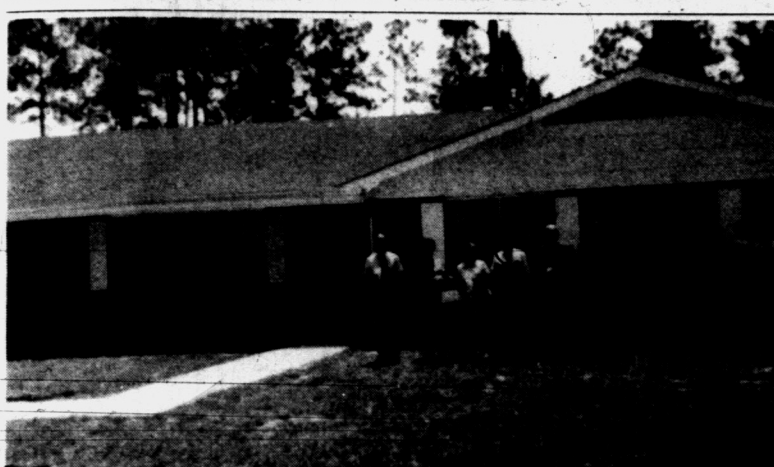
Mrs. Roberts lived under 21 presidents, only 16 having served to U. S. before she was born.

Survivors include one son, L. W. Roberts, Kokomo; five daughters, Mrs. Elsie Martz, Mrs. Nettie Foreman, Mrs. Kate Thompson, all of McComb; Mrs. Lola Rogers of Poplarville; and Mrs. Thelma Barrons of Houston; 14 grandchildren; 29 great-grandchildren; and 15 great-great-grandchildren.



Bible Explorers At Calvary, Tupelo

Calvary Church, Tupelo, had twelve participants in the state Bible Explorers Drill last spring. This was the largest group from any one church. Shown above are (front row) Carol Franks, Janis Morrow, Susan Thompson, Kathy Merritt, Laura White and (back row) Fulton Thompson, Scott Ramsay, Janet Dennis, Bart Ramsay, Susan Whitten, Tammy Gray, Beth Davenport. Mrs. Guy Gravelle and Mrs. Frank Haley are the adults responsible for training these boys and girls. Paul Perkins is Church Training Director at Calvary; Earl Sandifer, Minister of Education; and Dr. Bob N. Ramsay, pastor. Bible Explorers' Drill and Youth Bible Drill leaflets are available from the Church Training Department, Box 530, Jackson 39205.



Harmony Dedicates New Pastorium

Harmony Church, Picayune, held a dedication service for their new pastorium in August. Of red brick, the three-bedroom, two-bath house is all-electric. The church had \$4,882.85 towards construction when plans were made for building the \$18,000 house. The first offering was taken in August of 1971, and the final payment on the house was made in May, 1972. Pictured are members of the Building Committee holding pieces of the bank note. Left to right are James Tate, Mary Pigott, Rita Foster, Chairman Morris Pigott, Hollis Daughdrill, and Rev. Russell Harris, pastor.

CRIME FALLING, FBI DIRECTOR SAYS

WASHINGTON, D. C. (EP) — The over-all crime rate is not going up, and people are beginning to have respect for police officers as they did in this country's past.

That from L. Patrick Gray III, acting FBI director, was his reply to a question, "will (the crime rate) ever go down?"

The rate of crime, Gray said, has been decreasing since 1960. In 80 of the major U.S. cities with populations of 200,000 or more, crime is on the decrease. He cited more cooperation by citizens with law enforcement officers and more money being pumped into law enforcement as reasons for the decline.

Retired Minister's Wife Is Killed In Highway Accident

The wife of a well known McComb retired minister was killed September 29 in a two-vehicle accident near Centerville.

Mrs. Willie Mae Bookter, 68, was pronounced dead on arrival at Field Memorial Hospital in Centerville following the accident which occurred at 8:45 a. m., according to a Mississippi Highway Patrol spokesman.

She was the wife of longtime McComb minister, Dr. Fred Bookter, former pastor of Central Church, McComb. Making their home at 507 21st Street, McComb, since his retirement, the Bookters were traveling to a reunion of the 1921 graduating class of Julius Frahan High School in St. Francisville, Louisiana.

Dr. Bookter was admitted to Field Memorial Hospital with head injuries.

Mrs. Bookter is survived by her husband; two daughters, Mrs. Eleanor B. Farr of Jackson and Mrs. Katherine B. Jacobs of Miami, Florida, and one son, Fred B. Bookter, Jr. of North Carolina; and 8 grandchildren.

BUENOS AIRES, Argentina — The International Baptist Theological Seminary here will graduate 26 in November — six married couples, 10 single women and four single men. Two couples expect to resume pastorates in Chile and another will return to Paraguay. The others will be working in Argentina or Uruguay. Fifteen couples have made application for the coming school year.

The best time to tackle a minor problem is before he grows up.

Brandon Calls Baddley

Rev. W. T. "Tommy" Baddley, assistant to the pastor of Broadmoor Church, Jackson for the past 2½ years, has resigned to accept the pastorate of First Church, Brandon.

Mr. Baddley is married to the former Randa Ferrell of Jackson and they have three children: Tommy 7, Tracey 6, and Tina 2. They will move to Brandon on October 16.

Prior to coming to Broadmoor, Mr. Baddley has served pastorates in Mississippi and Texas.

Working on objects to be on sale at Baptist Hospital's "Carnival of Values" are, from left, Mrs. John Noel, president of the Hospital Auxiliary, and Miss Erma Moore, a member of the Auxiliary. Proceeds will go to the Auxiliary's Scholarship Fund for nursing students and students preparing for other hospital careers.

Emphasize the bake sale! somebody urged, while a co-worker interjected "Stress the Christmas House." "Look," said another, "If we try to stress everything, we stress nothing!"

Meanwhile, a photographer came into the Auxiliary office of the hospital, quickly lined up an informal shot of some of the workers, and hastily departed.

"Don't forget the cook - book," said Mrs. Faira Green, chairman of that project. "We've got practical, down-to-earth recipes that anybody can use right away."

"Mrs. Henry Covington and Mrs. George Williams are the over-all chairmen, and they want the public to know why the carnival is being held in the first place:

It's for the benefit of the Auxiliary scholarship fund, which helps young people complete their studies to prepare for careers in nursing and in medical-technical fields."

At the present time, the Auxiliary maintains six such scholarships. The money is provided without an interest charge, with details of repayment worked out by all parties concerned.

Ladies Of Hospital Auxiliary Excited Over Plans For Upcoming "Carnival Of Values"

Ladies of the Mississippi Baptist Hospital Auxiliary will have "everything from fuzzy dogs to needlepoint" for sale at the Carnival of Values" at the hospital on October 25.

"We'll have a Christmas House with every kind of decoration for the holidays and with all kinds of gift items," said Mrs. Marguerite McGaha, publicity chairman for the event.

"We're going to have a terrific bake sale," added Mrs. Paul Hardin, publicity co-chairman, "with home-baked products — and biscuits for supper!"

"Tell about the five- and ten-cent items," urged Mrs. Kathryn Feldman, coordinator of volunteer activities at the hospital, "—over a

hundred paperbacks, old record albums..."

In the background, ladies worked on aprons, pot holders, calendars, pillows, stuffed animals, candles, plants, flowers, doorstops, waste baskets, bulletin boards...

"Emphasize the bake sale!" somebody urged, while a co-worker interjected "Stress the Christmas House." "Look," said another, "If we try to stress everything, we stress nothing!"

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Making preparations for the "Carnival of Values" at Baptist Hospital October 25 are two members of the Hospital Auxiliary (left to right), Mrs. L. F. McGaha and Mrs. J. S. McIlwain. From 7:30 a.m. to 6 p.m. on that day, in the building on the northwest corner of North State and Fertilization, ladies of the Auxiliary will offer a variety of arts- and crafts items, a cookbook especially compiled for this sale, plants and flowers, canned goods, baked goods, furniture, "white - elephant items," Christmas-gift items and other articles.

Off The Record

At a drugstore in a downtown area, a woman tapped a coin sharply on the top of the counter, ignoring the fact that other people were ahead of her. "Give me a pound of mixed nuts in a hurry, young lady," she snapped at the clerk. "I'm doubleparked."

"Take your time, Madam," said a man in uniform, whom she had just nudged aside. "I've already given you a ticket."

Jimmy had trouble pronouncing the letter "R," so his teacher gave him this sentence to practice at home: Robert gave Richard a rap in the ribs for roasting the rabbit so rare.

A few days later the teacher asked him to say the sentence for her. Jimmy said, "Bob gave Dick a poke in the side for not cooking the bunny enough."

An elderly woman visiting the circus wanted to ride the camel. The keeper hoisted her up but was unable to get the camel to move. At last the woman dismounted and started to pet the animal. Suddenly it went galloping off at top speed.

The keeper turned to the woman and demanded, "Madam, what did you do to that animal?"

"I tickled him," she answered. "Well, tickle me," said the keeper. "I've got to catch him!"

Accepts First Union

Rev. Douglas White has accepted a call to become pastor of First Church, Union. Former pastor of Siloam Church, Marion Alabama, he received his education at Samford University and New Orleans Seminary.

During White's ministry at Siloam, 313 members were added to the church, 97 by baptism. The sanctuary was remodeled and the church has a successful Sesquicentennial celebration this year.

Mr. White is married to the former Patricia Hall of Prichard, Alabama. They have two children: Lisa, 7, and Tony, 5.

Conscience is a safe guide only when God is the guide of the conscience.

Bellehaven Earns Highest Church Training Award

Bellehaven Church, Jackson Association, is one of five churches in the state earning Distinguished Recognition in the use of the Church Training Achievement Guide during the church year, 1971-72. Eugene Smith is the Church Training Director and Ralph Kelly is pastor. Pictured above are some of those who made this achievement possible. On the front row are Bill Brady, Director of Youth Department; Jack Senseney, Director of Adult Department; and Willie Helms, Director of Leader Training. Back row: Eugene Smith, Ralph Kelly, Joe Martin, Director of Enlistment and New Member Orientation, and Charles Emerson, Director of Children's Department.

Revival Dates

Bellehaven, Ocean Springs: October 8-14; Alton W. Ellis, Macon, Ga., evangelist; C. H. (Pop) Stone, Gulfport, singer; services at 7:30 nightly.

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